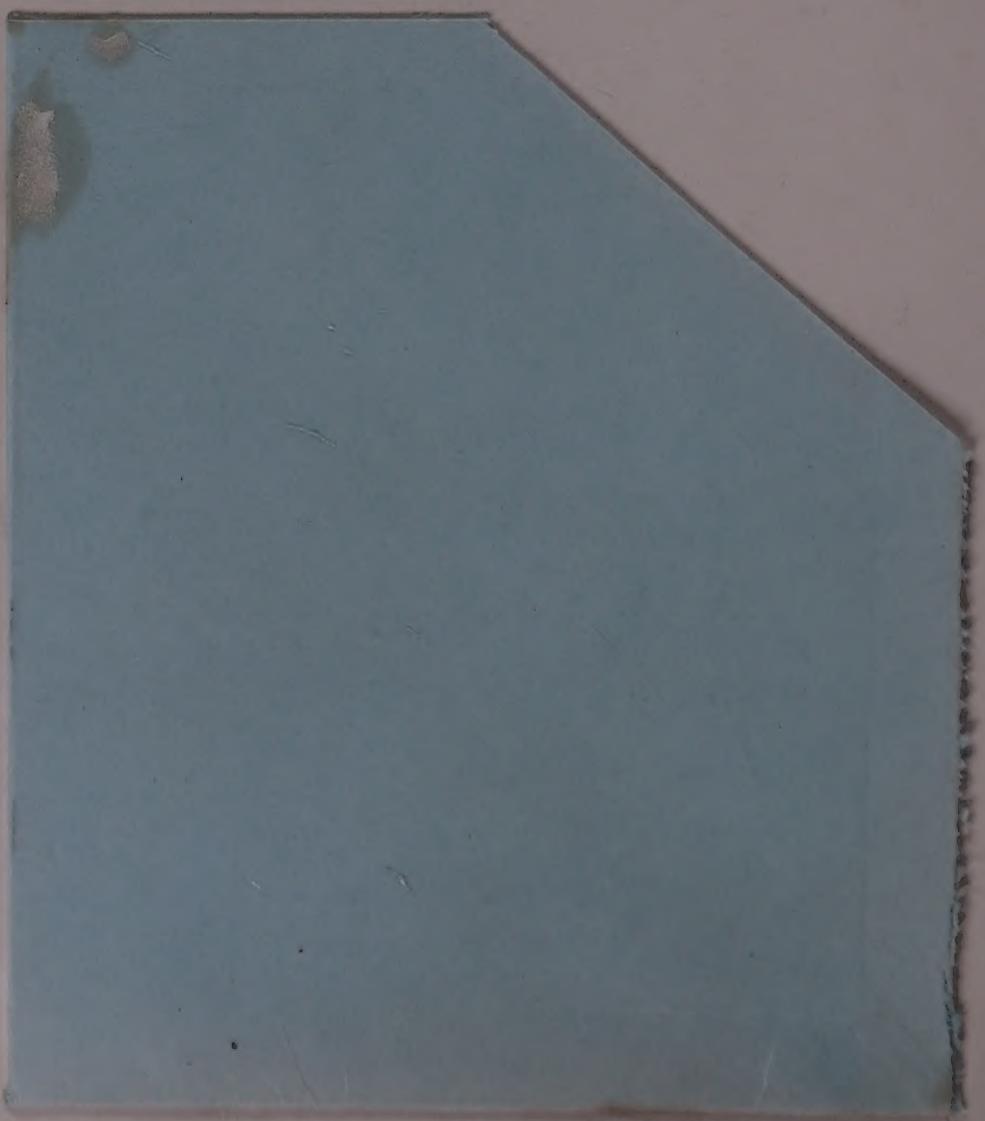


AYURVEDIC PRINCIPLES OF FOOD AND NUTRITION

PART II

a publication of
**Lok Swasthya Parampara
Samvardhan Samithi**

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AYURVEDIC PRINCIPLES OF FOOD AND NUTRITION

PART II

by

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Edited by

M. Radhika and A.V. Balasubramanian

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What is LSPSS?

The *Lok Swaasthya Parampara Samvardhan Samithi* (LSPSS) is an All India network of individuals, groups and organisations committed to the cause of revitalization of the Indigenous Systems of Health Care and the widespread folk health traditions that exist throughout the country. The major objective of the *Samithi* is to work for the reconstruction of '*Lok Swaasthya Paramparaas*' (Local Health Traditions) and in this process to revitalise the traditional self-reliant model of primary health care existing in the Indian Society.

Background

It is a well-known fact that throughout our country there exist numerous Folk traditions of local health care in tribal, as well as other areas. Many of these traditions are validated when evaluated in the light of the Indian Health Systems - such as *Ayurveda*, *Siddha* and *Unani* systems. The carriers of these traditions are the millions of local village healers, midwives, housewives etc. These traditional practices deal with a number of basic health techniques like treatment of common ailments and home remedies. In some communities there also exist special traditions like bone setting, *visha chikitsa*, treatment for certain chronic ailments, diagnostic methods such as *naadi pariksha* etc.

It is a fact that inspite of their great potential the *Paramparaas* are today in a weakened state. It is however, our conviction that a revitalization of these traditions can be brought about by encouraging an interaction of these traditions with the organised Indian Systems of Health, i.e., *Ayurveda*, *Siddha*, *Unani* etc. Because of the symbiotic relationship between these indigenous sciences and the *Lok Swaasthya Paramparaas*, such an interaction would lead, on the one hand to the strengthening of the *Lok Swaasthya Paramparaas* and on the other hand would breathe more life into the theories of these systems which need to reestablish their contact with the larger Indian Society. It is with this understanding that the LSPSS was formed as a network, in December 1985, when over 30 organisations and many individuals from all over the country met at the Kashele Village of Maharashtra to share their experiences.

Objectives of the *Samithi*

- * Undertake surveys and documentation of the *Lok Swaasthya Paramparaas* in the country
- * Create centres for training, research and documentation
- * Institute fellowships, study/travel grants for folk practitioners
- * Establish an active network of Indigenous Health scientists and other individuals and groups who can contribute to the *Samvardhan* work

- * Conduct and encourage policy studies and on its basis, make recommendations to all concerned and work towards their implementation
- * To establish medicinal gardens, forests, nurseries and promote the same in collaboration with individuals, institutions, local bodies etc
- * Design, disseminate and promote the preparation of science education materials on indigenous health sciences inclusive of *Lok Swaasthya Paramparaas* and to work for the incorporation of such materials in the curricula of schools, colleges and any other educational processes
- * To organise conventions, exhibitons, workshops, etc. to highlight exchange, inform, and evaluate work in this field.

The LSPSS has a large number of groups affiliated to it. These groups are institutions/organisations engaged in manifold activities working in various parts of the country. Some are specifically working on *Lok Swaasthya Paramparaas* and Indigenous systems of Health Care. The LSPSS wishes to eventually establish a network of independent, yet interlinked groups throughout the country. There are several activities undertaken individually by the LSPSS field groups. Besides there are activities which are co-ordinated at a national level.

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EDITOR'S PREFACE

This is the sixth of the series of monographs being produced by our *Samithi* on themes relating to *Lok Swaasthya Paramparaas*. This monograph is the second part of the title - "Ayurvedic Principles of Food and Nutrition". The first part of this title giving the readers an introduction and overview of this area was published in February 1990.

This monograph which is the second part, comprises basically of tables which describe the properties of various food substances based on *Ayurvedic* parameters. The foods have been clasified according to the *Ayurvedic* method into various *vargas*. Also provided are a set of glossaries in Appendix II to help the reader with the technical language of *Ayurveda*. Each *Ayurvedic* term has a rigorous definition which carries various connotations and Appendix I has provided the derivations for some of these terms. Appendix III provides an overview of the *Ayurvedic Nigantus* which form the basic source material for these tables. Also provided is an index using which the reader can get the serial number of the entry for any food stuff in these tables knowing its common name or Latin name or Sanskrit name.

This monograph had its origin in a set of tables that were circulated in December 1986 by Vaidya Ramesh M.Nanal when the LSPSS had conducted a week long workshop on - "The Ayurvedic Science of Nutrition". Since then these tables have been expanded and revised considerably based on comments obtained from a variety of readers. The *Samithi* grateful to Vd.Vilas M Nanal and Vd.Ramesh M Nanal for sparing a lot of time and effort required to see this monograph to press in its present form. We also wish to acknowledge the help of the following four young *Vaidyas* in the compilation and verification of the data provided in these tables - Miss Meena Pardeshi, Miss Manjusha Desai, Miss Sangita Borgave and Mr Dhanesh Dedge.

Finally we also thank Miss R. Rama, Miss. S. Jeyalakshmi and Mr.S.Sridhar for typing the drafts of the manuscripts and the computer work.

Madras
October 1991.

A.V.Balasubramanian
Editor

Authors' Preface

*Vakrathunda mahaakaaya suryakoti samaprabha
Nirvignam kurume deva sarva kaaryeshu sarvada*

In line with our traditional culture and practice, we are starting this preface with an invocation to our *Ishta Devatha* (namely Lord Vigneshvara). This is not just a preface but also an introduction and a note on how to actually use these tables. The volumes of this monograph series which are already available to the readers would give the background and objectives of LSPSS (*Lok Swasthya Parampara Samvardhan Samithi*). This is a Part II of the Second Title (namely "Ayurvedic Principles of Food and Nutrition").

In Part I the topics covered are - *dravya guna shastra*, *aahaara*, basic principles of digestion, *agni*, *prakruthi*, *rithu*, *aaharavidhi*, *pathya apathy* and some special topics. There is a glossary of technical terms, a note on *rasas*, *gunas* and *nighantus* as appendices as well as references. After this part on basic concepts it is very apt to have a section which would help us in our day to day life, but before that, one should be clear about the subject or *shastra* which provides the link between the basic concepts and the actual practical use. The technical terms used should be well understood. While knowledge of language is obtained through grammar, etymology etc., knowledge of technical language and terminology is obtained by *Tantrayuktis* that are used in the *shaastric* texts. *Bhaasha* and *Paribhaasha* namely language and technical language are complementary to each other.

Contents of this Volume

In this volume an attempt has been made to understand the effects of the different *vargas* of *aahaara*, on our body. The main objective of this effort is the strengthening of *Lok Swaasthya Paramparaas* and to familiarise the reader with the classical science of *Ayurveda*. The Indian civilization is considered to be the most ancient. The "Vedas" are the oldest of works of the World. Initially this remained an oral tradition and was kept guarded. For this reason these are also called "shruthi" - "smruthi"etc. By studying them, we can say without any doubt, that people at that time were happy, prosperous, strong and active/efficient. We are able to get an idea about their social and economic status. Other details of agriculture, trade, textiles, diagnosis and treatment of diseases, food and other regimens and practices are also known. These are relevant to us even today.

Even from the *Vedic* period itself food has been classified into various groups. These were also given contemporary names with significant meanings, eg. *vreehi*, *yava*, *andha*, *vaana*, *kikshu*, *sinaha*, *swadha*, *praavisha*, *soonrutu* etc. In the first *Veda* - i.e. *Rig Veda*, these terms have been used and described. Even then the food was of vegetable and animal (vegetarian and non vegetarian) origin. "*Yava*" and "*vreehi*" were the staple foods of those times. They (i.e. the people of those times) were also well versed in the use and cultivation of the food substances like *maasha*, *thila*, ghee, oils, fruits, tubers, seeds and the use of water. Alcoholic drinks and prepared foods were also in use. Slowly each subject developed independently. Each subject dealt with in the *Vedas*, developed as a science by itself. One such science is "*Aayurveda*". The main objective of this was "to maintain the health of the healthy and to treat the sick". To fulfill this aspect of *Aayurveda*, man arrived at

certain basic theories like the *Panchamahabootha siddhaantha* and *Lok Purush Saamyavaad* (i.e. the notion of equivalence between the microcosm and macrocosm). These *Siddhaantas* are undeniable and eternal.* We find today that only on the basis of such principles/theories, the foods have been described in the basic texts of the *Aayurvedic shastras*. They are as relevant today, and will remain to be so, as they were, when first written down.

Importance of "Aahaara"

According to *Aayurveda* - The human (living) body is made only of food and if the food is wrongly used, it could also be the cause for disease. Being so important, it is necessary that a detailed and indepth study should be done on it. Even during the "*Samhitha Kaala*" we find that this subject was dealt with in detail at all the three levels namely of - *tatwa, shastra* and *vyavahaara* i.e. philosophy, science and practical use. They were compared and put to test. This is understood by reading the *moola samhithas* (i.e. the basic source material). This subject (of Food and Nutrition) is so vast that an indepth study would even require a period of twelve years. It is difficult to put this matter down in words or even write about it as such. But it can be understand in a gross manner. This is known as "*Shaakachandranyaaya*"**.

In Part I there are a lot of *paaribhaashika* words (i.e. technical terms) and also some *bhaashik* words. The *bhashik* words are understood by *vyaakarana* (grammar) and *nirukthi* (etymology). What do *vyaakarana* and *nirukthi* mean? *Vyaakarana* tells us how words are derived, what its root is and the prefixes and suffixes used. The propounder of this *shastra* is *Paanini*. *Nirukthi* is the "explanation" for a word - it gives the history of the word by tracing its development and relationships (normally it is for words of *Vedic* origin). *Yaskachaarya* is famous as the propounder of *Niruktha*.

Tantrayukthi

Tantrayukthi is - a plan of a treatise or methodology of writing a treatise. The self explanatory plan of a treatise is called *Tantrayukthi*. We can even call it as *Arthayukthi*. There are two types of arrangements of format. 1. *Vaakya yojana* forming a sentence, and 2. *Arthayojana* arriving at the meaning (after going through other parts of the text, and the context of time, place and the author's opinion understanding indepth meaning are also included in this). One may wonder what the use of knowing these would be. The answer is that these are essential to understand the texts and without these one may read a book but not understand and acquire knowledge. Hence it is essential that one should know the *Tantrayukthis* thoroughly. The special use of *Tantrayukthis* are;

* For a detailed discussion on this aspect of Indian Scientific Theories (namely their being eternal) the reader is referred to the earlier publication - "Local Health Traditions; An Introduction" (LSPSS Monograph No.1), Ch.III, p.61 - 64 - Editor)

** The maxim of the bough and the moon. As the moon, though considerably distant from the bough of a tree, is spoken of as 'the moon on the bough' because she appears to be near it, so this maxim is used when the position of an object, though at a very great distance, is fixed by that of another object to which it appears to be contiguous.

1. Asadnaadhi vyakhyaanam prathishedaha To outline one's criticism of the opponents' (contrary) view point and to establish one's own view.

2. Avyaktha leena anirmala leshokthaanaam arthaanaam prasaadanam tantrayukthi thobhavathi (Sus. Sam., Utt.65/4-6). To understand the unclear, deeper meaning of words.

Vyaakarana and Nirukthi

Let us take an example to understand the usage of *vyaakarana* and *nirukthi*. For example the "*Kara*" *prathyaya* (i.e. suffix) used in terms like *vaathakara*, *pitthakara*, *kaphakara*, *shophakara*, *daahakara*, *shothakar*, *jadathakar*, *tandrakara*, *trupthikara*, *mohakara*, *madakara*, *laavanyakara*, *nidrakara* etc. It can have many meanings as seen below:

1. The word "*kara*" gives the meanings that, a particular factor which was not present in the body and is produced or brought in (eg) *Jadatha*, *tandra*, *mada*, *moha*, *trupthi*, *nidra*, *daaha*, *shotha* etc. These *bhaava padarthas* were not in our body and have been produced and this is indicated by the "*kara*" suffix eg. *Jadathakara* etc. Each of the above terms have a specific meaning and their complete description is given in the texts. As it will be too elaborate, here we can take one example i.e. *Madakara* which would mean that *mada* (intoxication) is produced by that particular substance and is called a *madakara*. The word is defined as - "*Buddhim lumpathi yad dravyam madakari tadyuchyathe*" (Sha. Sam) i.e - "That substance which covers up or envelopes the intellect and causes *mithyagyaanam* (incorrect knowledge), is *madakara*". In essence it can be said that the suffix *kar* indicates the action of giving rise to a new substance/quality in the body.
2. The other meaning denoted by "*kara*" is that, of increasing a factor which is already existing in our body, eg. in *Vaatha kara*. In a normal healthy condition, all the *doshaas* and *dhaathus* are in equilibrium and by taking foods which are *vaathakara*, *kaphakara* etc. one may end up with a disease. This same substance would also be useful in treatment, when one suffers from a disease due to *vaathakshaya* or *kaphakshaya*, where *vaathakara* or *kaphakara* substances are useful respectively.
3. The third meaning for "*kara*" *prathyayam* is the *yukthi* to know the importance of each substance in the context of treatment and diagnosis eg. The intake of *vaatha kara* substances is contraindicated in persons with *vaatha prakrithi*, in *vaatha kaala*, in diseases due to *vaatha kshaya*, in accumulation of *kapha*, *kaphasanchaya kaala*, lassitude, drowsiness etc. This process can also be indicated by terms such as *vardhana*, *vividhana*, *samvardhan* etc.
4. '*Kara*' *prathyaya* also indicates the production of some material substance, not only relating to the body (physical) but also the intellectual and subtle plane like *smruthi*, *medha*, *buddhi*, *manas* eg. *buddhi vardhana*, *smruthikara*, *medhya rasayana*, *manashara* (like *godugdham* etc.).
5. '*Kara*' also means the increase or production of toxic substances like '*aama*' and also organisms eg. *makushtaka* is *krumikara*.

6. Some abstract meaning like *laavanyam* (beauty) can also be depicted eg. *laavanya kara*. *Laavanya* is defined as - "Rupaathireko laavanyam soundaryam cha surupathaa" (*Kai.Nig.*). Though *laavanya* is related to the *soundarya shastra*, as *Ayurveda* includes everything in life - 'sarvapaarishad' so it is not out of place.

Thus we can attribute many meanings to the suffix 'kara'. But out of these the one which is to be taken in different contexts, is known by *tantrayukthi* and what is to be rejected is also known by it. So a part of *tantrayukthi* can be understood by the above example. There are many other similar suffixes like 'ghna', 'apaha', 'hruth-hara', 'naashan', 'naashak', 'vinaashan', 'jith', 'nuth' etc.

Grammatical derivation and Etymological Analysis

Consider the derivation of the following words which mean "to reduce".

(1) *Ghna* - Han himsagathyow

(2) *Apaha* - ap + han

(3) *Hruth, har* - Hru - harane

(4) *Naashan* - nash (nash)

(5) *Naashak* - nash (ninch)

(6) *Jith* - ji kship

(7) *Nuth* - nud prerane

In all the above there is one common meaning viz. "to destroy" or "to reduce". To whichever word these suffixes are added, the meaning would be that it (that substance) is destroyed or reduced. eg. *Vaathaghna, kaphapha, pitthahara, vaathanashaka, vaathanashana, pithjith, vaathanuth*. However there are also subtle differences.

(1) "*Ghna*" means to stop the increase.

(2) "*Apaha*" would mean to remove from the body.

(3) "*Hara*" this also would mean *shodhanaatmaka* or cleaning, i.e. removing something by force out of the body. This process takes place in two phases, viz. the movement from the *shaakaas* to the *koshta* and from the *koshta* to outside of the body.

(4) & (5) *Naashaha, Naashakaarak, nashin, naashak* etc. all generally mean to destroy/reduce.

(6) "*Jith*" like *vaathajith* that which conquers *vaatha*. It would have stronger opposite qualities to that of *vaatha*, and controls it in the same place (but does not remove it or expel it from the body). This is a palliative i.e. *shamanaatmaka*.

(7) "*Nuth*" This is to influence and remove the substance. This is not by force. Unlike "*jith*", *vaathanuth* would mean the removal of the accumulated *vaayu* in the abdomen. It can be removed by belching etc. This is the same as *anulomana* (carminative).

Meanings and derivations of Technical terms

From the previous section it would be clear that the technical terms of *Aayurveda* are rich in meaning and various shades of meanings and nuances can be conveyed by the proper use of terms. In Appendix I we have given a selected list of 26 words for which the meanings have been given along with the derivation and elaboration as it occurs in the *shaastras*. This has been done in order to give the reader a flavour of these terms and to encourage the reader to directly approach the sources for a deeper study. However Appendix II lists a set of tables where the meanings of all terms are given in a simplified way for ready reference. To understand the mode of action of each *dravya*, one should use both the techniques of *Tantrayukthi* and personal experience. The knowledge of *dravyaguna shastra* (pharmacology) and *dosha dhaathumala vigyaan* (study of *doshas*, *dhaathus* and *malas*) are also essential to come to a proper conclusion on these matters. Only then can this be used in the general practice. Even the authors of the treatises have tried only to serve this purpose. They have also recommended analysis on our own and have encouraged futuristic thinking.

New Substances

There are substances which are not discussed in the classical Ayurvedic texts and *Nigantus*, since they are of recent origin. Examples of such substances are - tobacco, coffee, tea, certain oils such as sunflower oil etc. However we have included a few of these items in common use in the tables (serial number 136 to 141). The descriptions given must be considered as tentative and open to modification based on discussion and feedback from other *Vaidyas*. These properties have been given based on an analysis of the new substances on the basis of Ayurvedic parameters. (Some of these discussions have been published as independent papers).

The contribution of *Aayurveda* is necessary for the revitalization of the local health traditions. It is not that any other science cannot make the same contribution, but it is only a more laborious work. It would not be an exaggeration to say that the viewing of the *Lok Swaasthya Paramparaas* by the other sciences would only mean an unnecessary waste of time and effort. The best way to measure or evaluate them is by viewing with them the *Aayurvedic* parameters, (if at all one decides that it is necessary to "evaluate" them). Especially the area of Food and Nutrition needs to be looked into without any further delay. The study of this subject of Food and Nutrition would help us to prevent diseases in future and also in the successful treatment (by food therapy) of the already existing diseases. It is most ideal to follow food prescriptions and proscriptions during the different stages viz. pregnancy, post-partum, childhood, healthy, diseased, aged etc. This kind of training should be given to local *vaidyas*, *dais*, primary health workers, nursing staff, teachers (school masters) and other such medical and paramedical workers. Side by side, there should be a nation wide propagation of these ideas through the present day electronic media like radio and television. We hope that this work by LSPSS would be a constructive step in the path of development.

In this work we have put forth to the society, some ideas which are useful to the day to day life. We owe the merits of this work to *Aayurveda*, but only we are responsible for any errors. We request the readers to kindly bring to our knowledge/notice, any such errors so that in future we can reduce the number of errors.

How to Use This Book

What information can you obtain from this book?

This book can be used to know the properties of any food substance according to the parameters used in *Ayurveda*. For any substance it will give you the properties such as the - *Guna* or qualities, Action on - *Doshaas, Dhaathus, Malaas, Indriyaas* and Specific Action as well as applications in diseases.

Arrangement of the Tables

The various foodstuffs have been classified according to the *Ayurvedic* parameters into various *vargas* or groups of related substances. The foodstuffs have been listed according to their common English names.

How to use these Tables

To find out the properties of any food substance you should know its common name or Sanskrit name or the systematic botanical name. Wherever the common names are not available, we have included the Hindi/Tamil names (indicated with a 'H' or 'T' within brackets after the name).

Example: Rice

If you wish to know the properties of Rice, look up the index at the end of the book. Against Rice, there is the number 1 indicating that this is entry number 1 in the table. Similarly the number 1 will be found against *Tandula* (Sanskrit name for Rice) and *Oryza sativa* (The technical Botanical name for Rice).

Technical terms

The qualities have been described in the technical terminology of *Ayurveda*. Appendix II gives a set of tables in which the meanings of these technical terms have been described for ready reference. The reader who is interested in a more thorough analysis of the meanings of these terms can refer to the source material listed in Appendix III. Examples of the rigorous descriptions for a selected list of 26 technical terms are given in Appendix I.

I. DHAANYA VARGA (GRAINS)

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAS	ACTION ON DHAATHUS	ACTION ON MALARAS	ACTION ON INDRIYAS	SPECIFIC ACTION	APPLICATION IN DISEASES
A. SHAALI DHAANYA (RICE VARIETIES)								
1.	Rice	Laghu, Mrudu, Sheetha, Snigdha, Sthira, Madhura	Tridoshaghna	Saptha Dhaathuvardhaka, Vrushya	Graahi, Mutraala	Rasana	Ruchya, Bala vardhana	Jwara
2.	Rice (Shaali variety)	Snigdha, Laghu, Sheetha, Madhura, Kashaya	Alpa vaathakara, Pitta naashaka, Alpa kaphakara	Balya, Brum-haneeya, Saptha dhaathu vardhaka, Vrushya	Alpa muthra badhakara	Vaak	Swanya	
3.	Rice (Vreehi variety)	Sheetha, Abhishyandi, Mrudu, Snigdha, Guru, Madhura, Amla-paaki			Alpagraahai	Rasana	Ruchya	
B. SHOOKA DHAANYA (CEREALS)								
4.	Wheat	Guru, Sheetha, Madhura, Ishat-Kashaaya, Snigdha, Sara	Vaathaa naashaka, Pitta naashaka, Kaphakara	Rasa vardhaka, Meda vardhana, Sandhaanakara, Veeryakara	Saaraka	Sparshana	Vrana-ropaka, Jeevaneya, Brum-hana, Balya	
5.	Barley	Sheetha, Mrudu, Guru, Rooksha, Kashaaya-Madhura, Katu-paaki	Vaathakara, Pitta naashaka, Kapha naashaka	Medo naashakaa	Pureeshakara, Mutraala	Vaak	Sparshana, Varna, Swarya, Lekhana, Medhya, Agni-vaidhana, Vrana-ropaka, Balya	
6.	Maize				Vishtambi	Rasana	Ruchya (apakva)	
C. SHIMBI DHAANYA (LEGUMES AND OIL SEEDS)								
7.	Green gram	Rooksha, Laghu, Sheetha, Kashaaya-Madhura, Katu-paaki	Alpa Vaathala, Pitta naashaka, Kaphakara	Graahi	Rasana, Sparshana, Chakshu	Ruchya, Vrana-shodhaka	Jwara, Raktha-Pittha, Kan-taroga, Nethraroga	

8.	Black gram	Guru, Ushna, Snigdha, Madhura, Aamla paaki	Vaatha naashaka, Pitta naashaka, Kaphakaaraaka	Santharpaka, Raktha prakupithakara, Brumhana, Balya, Meda vardhaka, Shukra vardhaka,	Rasana, Mana	Mala-Muthrakara	Gudakeela, Aridha, Swaasa, Pakthishoola, Arsha
9.	Chinese Dolichos	Guru, Rooksha, Vishada, Madhura-Kashaaya	Vaathakara, Kaphakara	Vaatha naashaka, Pitta naashaka	Rasana	Ruchya, Sthanya vardhaka, Sramsana	Ruchya, Hrudya, Sthanya vardhaka, Sramsana
10.	Cow-pea/Lobia (H)	Guru, Rooksha, Ushna, Madhura-Kashaaya, Aamla-paaki	Vaatha vibandhakara, Kapha naashaka	Raktha vardhaka, Shukra naashaka	Chakshu	Achakshusya, Sthanya vardhaka, Vidaahi	Visha, Shotha
11.	Aconite leaved kidney beans	Laghu, Sheetha, Madhura-paaki	Vaathakara, Pitthahara, Kaphahara	Sangraahi		Vidaahi	Swaasa, Kaasa, Hikka, Ashmari, Peenasa, Krumiroga
12.	Horse gram	Laghu, Ushna, Katu-Thiktha, Katu-paaki	Vaatha naashaka, Pittakara, Kapha naashaka	Raktha dus-takara, Meda naashaka, Shukra naashaka		Vidaahi	Swaasa, Kaasa, Hikka, Asmari, Peenasa, Krumiroga
13.	Mustard seeds	Teekshna, Snigdha, Ushna, Katu-Tiktha, Katu-paaki	Vaathaghna, Pitthakara, Kaphaghana	Rakthakara, Meda naashaka, Shukra naashaka		Agnivardhana, Raktha-pitthakara	Kandu, Kushtha, Koshta, Krumiroga, Grahabandha
14.	Mustard Seeds (Another variety)	Teekshna, Ushna, Ishat-Rooksha, Katu-Thiktha, Katu-paaki	Vaatha naashaka, Pittakara, Kapha naashaka	Vaathakara, Pitta naashaka, Kapha naashaka		Raktha-roga,	Kushtha, Koshta, Pleeha, Krumiroga, Kandu, Vrana, Shoola, Gulma
15.	Lentil	Laghu, Sheetha, Rooksha, Madhura, Madhura-paaki	Vaatha janana, Pittajith, Kaphajith	Graahi		Raktha-roga	Jwara, Kushtha, Prameha, Raktharoga
16.	Pigeon Pea	Laghu, Sheetha, Rooksha, Kashaaya-Madhura, Katu-paaki	Vaathakara, Pitta naashaka, Kapha naashaka	Graahi		Rasana, Sparshana	Ruchya, Varnya
17.	Bengal gram	Rooksha, Laghu, Sheetha	Vaathakara, Pitta naashaka, Kapha naashaka	Vishtambi		Balya	
18.	Field Pea	Rooksha, Sheetha, Madhura, Madhura-paaki	Vaathakara, Pitta naashaka, Kapha naashaka				

SL. NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAS	SPECIFIC ACTION	APPLICATION IN DISEASES
19.	Sesame	Guru, Snigdha, Ushna, Katu-Tiktha, Madhura-Kashaaya, Katu-paaki	Vaathaghna, Pittanuth, Kaphanuth	Graahi, Muthrakruth	Sparshana	Tvachya, Keshya, Sthanya-vardhaka, Vrana-ropaka, Agni-yardhana, Balya	Danta-vikaara	
20.	Simbi (General)	Rooksha, Sheetha, Katu-paaki, Madhura-Kashaaya	Pitthakara, Kapha naashaka	Raktha dooshaka, Shukra dooshaka	Vib-handhakara	Agni shaamaka Vidaahi	Medo vikaara, Raktha-pitha	Kapha vikaara
	D. KSHUDRA DHAAANYA(OTHER CEREALS)							
21.	Kshudra dhanya	Laghu, Rooksha, Kashaya-Madhura, Katu-paaki	Vaathakara, Pittakara, Kapha naashaka	Mala bandhaka	Graahi	Rasana	Kledakara	Kleda-shoshaka, Lekhaneeyya
22.	Great Millet	Sheetha, Rooksha, Laghu, Kashaaya, Guru	Pittha naashaka, Kapha naashaka	Avrushya				Raktha-vikaara
23.	New grain*	Guru, Madhura	Kaphakara	Vishtambi				Yava, Godhuma, Tila, Masa.
24.	Old grain	Nirasa, Rooksha, Guru			Cakshu			
25.	Sprouted grains							
	E. PUSHPA SHAAKA(FLOWERS)							
26.	Agasthi/Agatthi	Sheetha, Tiktha-Kashaaya, Katu-paaki						Tridoshaghna
27.	Plantain Flowers	Snigdha, Guru, Sheetha, Madhura-Kashaaya						Chakshu
	II. SHAAKA VARGA (VEGETABLES)							
	F. PUSHPA SHAAKA(FLOWERS)							
28.	Peenasa, Naktaandhatva	Chathurthika-Jwara,						
29.	Raktha-pitha,	Raktha-pitha,						
	G. SHAAKA VARGA (VEGETABLES)							
	H. VEGETABLES							
	I. FRUITS							
	J. LEAVES							
	K. BARKS							
	L. ROOTS							
	M. BERRIES							
	N. BLOSSOMS							
	O. BARKS							
	P. BARKS							
	Q. BARKS							
	R. BARKS							
	S. BARKS							
	T. BARKS							
	U. BARKS							
	V. BARKS							
	W. BARKS							
	X. BARKS							
	Y. BARKS							
	Z. BARKS							

* This is the **general rule**. There are exceptions such as - Barley, Wheat, Sesame seeds and Black gram.

B. PHALASHAAKA (FRUITS)

28.	Pumpkin	Guru, Sheetha, Kshaarayuktha	Vaatha naashaka, Kapha naashaka	Mala-rod - haka	Agni deepaka	Raktha-pitha
29.	Watermelon	Guru, Snigdha, Swaadu, Sheetha, Sugandhi	Vaatha naashaka, Pitta naashaka, Kaphakara	Mutra	Koshta-shodhaka, Rakthapitthakara	Daaha, Udaara, Unmaada
(a)	Old Melon	Madhura, Amla, Kshaara	Pitta naashaka		Muthra Kruc-charakara	Shrama, Daaha
30.	Sweet or Musk Melon	Sheetha, Gunu	Pitta naashaka		Achakshushya	
31.	Lady's finger	Guru, Picchila, Ushna, Amla	Vaathakara, Kaphakara	Graahi	Peenasa-kaase nindya, Balya	
32.	Brinjal	Teekshna, Ushna, Katuvipaaki, Madhura, Laghu	Vaatha naashaka, Pittakara, Kapha naashaka	Rasana	Agni deepaka, Nidra janana	Jwara, Kandu, Kaasa, Aruchi, Krumi, Kushita
(a).	Tender	Laghu, Madhura	Pitta naashaka		Balya	
(b).	Ripe	Guru	Pithakara			
(c).	Floasted	Athyantha laghu	Alpa Pitthakara			
33.	Tondai (H) * /Kovai (T)	Sheetha, Guru, Swaadu	Vaatha naashaka, Pitta naashaka	Sithambana	Sthambana, Lekhana, Aadhmaana	Kashaaya, Shwaasa, Kaasa, Shotha
34.	Kheksa (H)	Katu vipaaka	Kapha naashaka		Aamanaashana, Agni deepana	
35.	Ash Gourd	Guru	Vaatha naashaka, Pitta naashaka, Kaphakara		Balya, Brumhana, Trushaaahara, Hrudya	Raktha vikaara, Muthraghaata, Prameha, Hrudroga, Shukra vikaara
(a).	Raw	Sheetha				
(b).	Alkaline/with alkali (Kshaara)	Kapha naashaka	Mutra shodhana	Rasana, Mana	Agni deepana, Basthi shodhana	

* Wherever the common name in English is not available we have given the Hindi names and given (H) within brackets to indicate that it is the Hindi name. Similarly (T) is given for Tamil names.

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAS	ACTION ON DHAATHUS	ACTION ON MALARAS	SPECIFIC ACTION	APPLICATION IN DISEASES
(c)	Ripe	Laghu, Madhura	Vaatha naashaka, Pitta naashaka, Kapha naashaka	Saptha dhaathu vardhaka	Saaraka		
36.	White gourd	Guru, Snigdha, Sheetha	Pittha naashaka, Kapha naashaka	Dhaathu-push -tikara, Vrushya	Hrudya, Ruchya		
37.	Cucumber	Sheetha, Rooksha, Guru, Madhura, Ushna, Amla	Pittha naashaka, Kapha naashaka	Graahi, Mutraala	Rasana	Muthrakrucchra	
(a)	Ripe	Vaatha naashaka, Pittakara					
38.	Snakegourd (Wild variety)		Vaatha naashaka, Pitta naashaka	Pathyakara, Balya	Kshaya		
39.	Snake gourd (farmed variety)	Laghu, Snigdha, Ushna, Madhura, Madhura vipaaki	Tridoshaghna				
40.	Bitter gourd	Laghu, Tiktha, Sheetha	Vrushya				
41.	Sponge gourd (Mahakoshataki variety)			Bhedana		Jwara, Rakthavikaara, Paandu, Prameha	
42.	Sponge gourd (Rajakoshataki variety)	Snigdha, Sheetha, Madhura, paaki			Saaraka	Rakthavikaara	
43.	Yam	Madhura, Sheetha, Laghu, Tiktha, Rooksha, Madhura paaki					Pleeha, Arsha, Swaasa, Jwara, Shopha, Udara, Krumi
							Krumi, Sula, Gulma, Arsha, Shwaasa, Kaasa, Pleeha
							Deepana, Paachana
							Rasana
							Vishtambhi
							Vaathakara, Kapakara

C. KANDA SAAKA (ROOTS AND TUBERS)

43. Yam
Laghu, Katu, Katuppaaki
Vaathakara, Kapakara
Rasana
Vishtambhi
Deepana, Paachana

44.	Potato	Visthambhi Veerya vardhaka	Raktha pittha Durjara, Ag- nivardhaka, Balya
45.	Radish	Pitthakara, Kaphakara	Ruchya
(a)	Tender	Laghu, Ushna	Rasana
(b)	Ripe	Rooksha, Ushna	Paachana
46.	Carrot	Madhura-Tiktha, Ushna, Laghu, Teekshna	Raktha-pittha, Grahani, Arsha, Aadhmaana, Shoola, Krumi
47.	Garlic	Snigdha, Ushna, Guru, Teekshna, Sara, Katu- Madhura, Katu-paaki	Hrudroga, Jeerna jwara, Kukshi- shoola, Vibandha, Gulma, Aruchi, Kaasa, Shopha, Kushta, Agni-maandy, Shwaasa
48.	Onion	Ushna, Guru, Snigdha, Katu, Madhura-paaki	Sparshana Paachana, Var- nya, Medhya, Netrya, Balya, Brumhana
D. PATRA SHAAKA (LEAVES)			
49.	Genti (H)	Tiktha, Ushna, Swaadu- paaki	Vaatha naashaka, Kapha naashaka
50.	White-goose foot	Laghu, Sara, Madhura- kshaara, Katu-paaki, Sheetha,	Tridoshaghna
51.	Indian dill fruit	Ushna, Teekshna, Laghu, Snigdha, Katu, Katu-paaki, Rooksha	Vaatha naashaka, Pitthakara, Kapha naashaka
52.	Coriander	Swaadu, Sugandhi	Shukrakara
53.	Drumstick leaves	Ushna, Teekshna, Katu, Katu-paaki	Balya, Ruchya, Deepana, Paachana
54.	Fenugreek	Katu, Ushna, Katu- paaki,	Chakshu
55.	Safflower leaves	Ushna, Katu-paaki, Madhura-Katu	Hrudayatha- kaaraka
			Jwara
			Pleeha, Vidradhi, Krumi, Guima, Snaayu-shotha

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
56.	Prickly leaves elephants foot	Sheetha, Laghu, Kashaaya, Tiktha, Madhura-paaki	Vaathakara, Pittanuth, Kaphanuth	Graahi	Manas	Hrudya	Prameha, Kaasa, Raktha-roga, Vrana, Jwara	
57.	Spinach	Sheetha, Guru, Ishat katu, Madhura	Vaathakara, Kaphakara	Rak-thanaashaka	Mada, Shwaasa		Jeerna-jwara, Arsha, Vish, Agni-maandy, Shwaasa, Kaasa	
58.	Garden Purslane	Rooksha, Guru, Lavana, Amla-Katurasa	Vaatha naashaka, Pittakara, Kapha naashaka	Saaraka	Rasana	Ruchya, Agni deepana		
59.	Indian sorrel	Ushna, Rooksha, Amla, Amla-paaki	Vaathanuth, Kaphanuth	Rasana	Rasana	Ruchya, Deepana	Grahani, Arsha, Kushtha, Athisaara	
60.	Bladder dock	Laghu, Ushna, Madhura, Amla, Amla-paaki	Vaathahara, Pittakara, Kaphakara	Rasana	Ruchya	Ruchya, Deepana		
61.	Radish leaves	Laghu, Ushna	Pittakara, Kaphakara (Tridoshaghna when cooked with ghee or oil)	Rasana	Ruchya, Paachana	Ruchya		
62.	Mushroom	Sheetha, Picchila, Kashaaya, Guru, Madhura	Tridoshakaara	Vrushya	Balya	Vamana, Jwara, Athisaara, Kapharoga		
III. MAAMSA VARGA (MEATS)								
A. GRAAMYA MAAMSA (DOMESTICATED ANIMALS)								
63.	Goat	Laghu, Snigdha, Madhura-paaki, Sheetha	Tridosha naashaka	Rasana		Balya, Brum-haneeya, Veerya		
64.	Lamb	Athi laghu, Sreshta	Tridosha naashaka	Manas		Ruchya, Adaahi		
65.	Sheep	Guru, Snigdha, Madhura	Pittakara, Kaphakara			Balya, Hrudya	Jwara naashaka	

66.	Cow	Athi guru, Snigdha	Vaatha naashaka, Pittakara, Kaphakara	Vaatha naashaka, Pittakara, Kaphakara	Pumsatvakara	Malakara	Balya, Apathya
67.	Tortoise	Sheetha, Snigdha, Madhura, Madhura-paaki	Vaatha naashaka, Pittakara, Kaphakara	Vaatha naashaka, Pittakara, Kaphakara	Rasana	Ruchya, Snehana, Swedana, Sramahara, Balya	Balya
68.	Pig	Guru, Ushna, Snigdha, Madhura	Vaatha naashaka, Pittakara, Kaphakara	Sthauiyakara, Daardyakara, Vrushya	Rasana	Ruchya, Snehana, Swedana, Sramahara, Balya	Balya
69.	Water hen	Snigdha, Guru	Kaphakara	Rakthapittha naashaka, Balya	Rasana	Ruchya, Hithakara, Agni-deepana	Rakthapittha naashaka, Balya
70.	Sambhar	Snigdha, Sheetha, Guru, Madhura, Madhura-paaki	Vaathakara, Kaphakara	Vrushya	Rasana	Ruchya, Raktha-roga	Jwara, Raktha-roga
71.	Deer	Sheetha, Laghu, Sugandhi, Madhura, Madhura-paaki	Rakthadosha naashaka	Mala vib-handkara, Muthra vib-handkara	Rasana	Ruchya, Hithakara, Agni-deepana	Rakthadosha naashaka
72.	Animals living in marshy lands	Snigdha, Guru, Pic-chila, Abhisnyandi, Madhura	Kaphakara	Athyantan maamsa push-tikara	Rasana	Agni-maan - dyakara	Agni-maan - dyakara
73.	Animals living in dry lands	Laghu, Rooksha, Madhura-Kashaaya	Alpavaathakara, Pittakara, Kaphakara	Vrushya	Rasana	Balya, Rucya, Agni-deepana	Balya, Rucya, Agni-deepana
74.	Animals having shells	Laghu, Rooksha, Madhura-Kashaaya	Vaathahara, Pit-thahara	Vrushya	Rasana	Balya, Rucya, Agni-deepana	Balya, Rucya, Agni-deepana
75.	Meat (Freshly slaughtered)	Sheetha, Snigdha, Madhura, Madhura-paaki	Saptadhaathu vardhaka	Vrushya	Rasana	Balya, Rucya, Agni-deepana	Balya, Rucya, Agni-deepana
76.	Meat (Old)	Sheetha, Snigdha, Madhura, Madhura-paaki	Tridosha-kara	Vrushya	Rasana	Balya, Rucya, Agni-deepana	Balya, Rucya, Agni-deepana
B. BILESHAYA(BURROWING ANIMALS)							
77.	Rabbit	Sheetha, Laghu, Rook-sha, Kashaaaya	Graahi	Alpa-vaathakara, Pittha naashaka, Kapha naashaka	Rasana	Jwara, Athisaara, Shosha, Rak-tha vikaara, Shwaasa	Jwara, Athisaara, Shosha, Rak-tha vikaara, Shwaasa

SL. NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAAUTHUS	ACTION ON INDRIYAS	SPECIFIC ACTION	APPLICATION IN DISEASES
C. MATHSYA VARGA (FISHES)							
78.	Fish (general)	Madhura, Ushna veerya, Madhura-paaki, Guru, Ushna, Snigdha	Bahu-dosha kara, Vaathaghana, Pittakara, Kaphakara	Vrushya		Balya, Brumhana	
79.	Fishes from the sea	Madhura, Ushna veerya, Madhura vipaaki, Guru, Snigdha, Ushna	Vaathaghana, Kaphakara, Na-athi pitthakara	Vrushya		Varchakara	
80.	Fishes from wells		Kaphakara	Vrsya	Muthra vardhana	Kushta vardhana	
81.	Fishes from small lakes	Madhura, Snigdha	Vaatha naashaka	Vaatha naashaka		Balya	
82.	Fishes from rivers	Guru, Snigdha, Ushna			Alpa-saaraka	Brumhana	
83.	Fishes from ponds	Snigdha, Laghu, Sheetha, Madhura		Pitthakara			
84.	Fishes from lakes	Guru, Sheetha		Vrushya	Mala-saraka, Mutra-saraka		
85.	Fishes from water falls	Guru, Sheetha		Pitthakara	Saaraka		
86.	Fish eggs	Laghu, Snigdha		Vrushya	Chakshu		
87.	Dried Fish					Kaphakara, Medakara, Vrushya	
88.	Fried Fish					Balya	Mala vib-handhakara
							Balya, Pushtikara
							Glaanikara, Meha naashaka

D.VISKEERA(BIRDS)

88.	Chicken	Snigdha, Guru, Ushna, Kashaaya	Vaathahara	Vrushya	Chakshu	Bruhmaneeya, Balya, Chakshusya	Kshaya, Vaanthi, Jwara
90.	Wild chicken	Vaatha naashaka, Pitha naashaka, Kaphakara	Vaathakara	Vrushya	Graahi	Raktha-pittta	
91.	Pigeon	Guru, Snigdha, Sheetha	Tridosaghna	Vrushya	Graahi	Balya, Hikka, Shwaasa, Kaasa, Jwara	
92.	Partridge	Isad Guru, Ushna, Madhura			Varna, Prasaadaka, Medhya, Agni- vardhana		
93.	Eggs of Birds	Ishat Snigdha, Guru, Madhura, Madhura- paaki		Athi Shukrala			
IV. DRAVA VARGA (LIQUIDS)							
A. JALA VARGA (WATER)							
94.	Dhaarajala	Laghu, Sheetha, Avyaktha rasa	Tridosha naashaka	Tarpana, Balya, Paachana, Med- hya, Jeevaneeyya	Moorcha, Daaha, Tandraa, Shrama, Klama, Trushna		
95.	Water from a Hail storm	Rooksha, Vishada, Guru, Sthira, Daaruna, Saandra	Vaathakara, Pit- thahara, Kaphakara	Deepana			
96.	Water from rivers	Rooksha, Laghu, Anabhishtyandi, Katu	Vaathakara, Pit- thahara, Kaphahara				
97.	Water from streams	Rooksha, Madhura, Katu-vipaaki	Vaathakara, Pit- thakara, Kapha naasaka				
98.	Water from small lakes	Rooksha, Laghu, Mad- hura, Vishada	Pitta naashaka, Ka pha na a sha ka				
99.	Water from lakes	Madhura-Kashaaya, Katu-paaki	Pitthahara, Kaphahara	Pureesha bandhakara, Mutra bandhakara	Rakthavikaara		

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAS	ACTION ON DHAATHUS	ACTION ON MALARAS	ACTION ON INDRYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
100.	Water from wells	Laghu	Tridosha naashaka					
(a)	Swaadu		Vaatha naashaka, Pithakara, Kaphakara					
(b)	Kshaara					Deepana		
B. DUGDHA VARGA (MILK)								
101.	Milk	Madhura, Snigdha, Sheetha, Guru, Madhura paaki	Vaatha naashaka, Pitta naashaka, Kaphakara	Sandhaanakara, Sadya-Saaraka, Shukrala, Vaajikara, Oja-vardhana	Saaraka	Mana, Tvak	Jeevaneeyya, Balya, Brum-haneeyya, Hrudya, Varnakara, Sthanya vardhana	Manoroga, Moorcha, Paanduroga, Daaha Bhrama
102.	Cow's Milk	Madhura, Guru, Sheetha, Abhishyandi	Vaatha naashaka, Pitta naashaka	Balya, Rasayana, Veerya vridhikara	Saaraka	Mana, Tvak	Hrudya, Varnya, Medhya, Sthanya vardhana	Manoroga, Moorcha, Paanduroga, Bhrama
103.	Buffalo's Milk	Snigdha, Guru, Sheetha, Athi-madhura, Abhishyandi	Vaathakara, Kaphakara	Sukrakara		Tandrankara, Nidrankara, Balya	Kshudhadikya	Daaha
104.	Goat's Milk	Sheetha, Laghu, Kashaaya, Madhura	Vaathakara, Kaphakara	Graahi		Deepaneeyya	Svararoga naashaka	
105.	Breast Milk	Laghu, Sheetha, Madhura-Kashaaya	Tridoshaghna			Chakshu	Netrashoola, Netraabhighaatha, Raktha-vikaara	
106.	Colostrum	Guru	Vaatha naashaka, Pitta naashaka	Vrushya, Shukrala		Balya, Brum-haneeyya	Raktharoga, Daaha	
C. DADHI VARGA (CURDS)								
107.	Curd	Ushna, Guru, Madhura-Kashaaya, Amlapaki, Snigdha	Pithakara, Kaphakara	Medhakara, Shukrakara		Balya, Deepana, Sothakara, Shwaasakara	Mutrakruuchra, Pratishyaaya, Sheetha Jwara, Vishama Jwara, Athisaara, Aruchi, Kaarshya	

08.	Curds (mildly fermented)		Tridoshakara	Mala and Mutra pravritthikara
09.	Curds (sour)	Pitthakara, Kaphakara		Agni-deepana, Raktharogakara
10.	Curds (sweet)	Vaatha naashaka, Kapha naashaka	Raktha-pitta	
11.	Whey	Sara, Laghu	Vishambha	
D. TAKRA VARGA (BUTTER MILK)				
12.	Takra - Butter milk (general)	Laghu, Ushna, Amla-Madhura, Madhura-paaki, Vikaasi, Rooksha	Tridoshaghna	Preenanakara Vrushya
13.	Ghola - Butter milk with water and fat	Vaatha naashaka, Pittha naashaka	Tridoshaghna	Deepana
14.	Mathit - Butter milk without water and fat	Vaatha naashaka, Pittha naashaka	Tridoshaghna	Graahi
15.	Madhura and Amla Takra - Sweet and sour Butter milk (lassi)	Vaatha naashaka, Pittakara, Kaphakara	Kaphakara	Vamana, Gulma, Pleeha, Udara
16.	Udvasit - Butter milk with half the quantity (50%) water			Vamana, Gulma, Pleeha, Udara
17.	Chacchika - Butter milk of mathitha variety without fat	Sheetha, Laghu		Srama naashaka, Balya
		Pittha naashaka		Trushna

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALARAS	SPECIFIC ACTION	APPLICATION IN DISEASES
118.	Without fat	Sheetha, Laghu	Tridoshaghna		Vrushya	Pathyakara	
119.	With a little fat		Kaphakara		Balya	Aama, Sotha, Athisaara	
120.	With fat	Saandra, Guru	Kanta kaphaghna			Peenasa, Shwaasa, Kaasa	
121.	Matured Butter milk		Koshtakaphagh - na, Kan-takaphakara			Raktha-vikaara, Kshaya, Arsha, Ardita, Kaasa	
122.	Immature butter milk					Daaha, Srama	
E NAVANEETA VARGA (BUTTER)							
123.	Butter from Cow's milk		Vaatha naashaka, Pittha naashaka	Vrushya	Graahi	Agnivardhana, Varnya, Balya	
124.	Butter from Buffalo's milk		Vaathakara, Pitta naashaka, Kaphakara	Medha vardhana, Vrushya			
F. GHROUTHA VARGA (GHEE)							
125.	Ghee (general)		Vaatha naashaka, Pitta naashaka, Kaphakara		Bhedana	Vaak, Tvak, Chakshu	
			Sheetha, Guru, Isat-Abhisynadi, Snigdha, Mrudu, Madhura, Madhura-paaki, Yogavaahi			Udavartha, Jwara, Unmaada, Shoola, Anaaha, Kshaya, Visarpa, Raktha-vikaara, Apasmara; Visha, Rakshoghna, Agnidagdha, Yoni-roga	
126.	Ghee (from Cow's milk)					Balya, Meda vardhana, Svarya, Kaanthi-vardhaka, Chakshushya, Ayunvardhana, Medhya, Indriya-tarpana, Deepana, Rasayana, Oja vardhan, Saukumaryakara	
127.						Chakshu, Rasana	
128.						Deepana, Chakshusa, Medhya, Kaanthi-kara, Vaya-sthaapana, Ruchya	
						Paapanaashaka, Alakshmi naashaka, Rakhsoghn	

127.	Ghee (from Buffalo's milk)	Guru, Madhura, Sheetha, Madhura-paaki	Vaatha naashaka, Pitta naashaka, Kaphakara	Vrushya
128.	Ghee (from Goat's milk)	Katu-paki, Laghu	Vaatha naashaka, Pitta naashaka, Kaphakara	Vrushya
129.	The clear supernatent part of Ghee	Madhura, Rooksha, Tanu, Teekshna	Vaatha naashaka, Pitta naashaka, Kapha naashaka	Vrushya
G. THAILA VARGA (OILS)				
130.	Gingely oil	Guru, Vyavaayi, Vikaasi, Madhura-rasa, Madhura-paaki, Kashaya-anuras, Ushna, Teekshna, Sookshma	Vaatha naashaka, Pitta dooshaka, Kapha naashaka	Vaatha, Upastha, Sravana (Abhyanga)
131.	Mustard oil	Laghu, Ushna, Katu-Thiktha, Teekshna, Katu-paaki	Raktha Dooshaka, Meda naashaka	Graahi
132.	Safflower oil	Amla, Ushna, Guru	Pittakara, Kaphakara	Tvak, Sravana
133.	Castor oil	Teekshna, Ushna, Pichila, Guru, Sookshma, Visra, Madhura-Kashaaya, Tikttha-Katu, Madhura-paaki	Vrushya, Shukra visodhana	Sparshana
134.	Linseed oil	Snigdha, Ushna, Katupaki, Madhur-ghana	Vaathakara, Pittakara, Kaphakara	Chakshu
135.	Wild almond oil	Teekshna, Ushna, Laghu	Kaphajith	Graahi
				Medadoshahara
				Visha, Kandu, Kushta, Koshta, Krumi, Vrana, Shotha, Raktha-vikaara

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAS	ACTION ON DHAATHUS	ACTION ON MALARAS	SPECIFIC ACTION	APPLICATION IN DISEASES
136.	Groundnut oil	Madhura, Sheeta veerya, Madhura vipaka, Snigdha, Guru, Sheetha	Vaathakara, Kaphakara	Baddha varcha, Graahi	Rasa, Raktha, Maamsa, Meda kshapana	Raktha roga	
137.	Sunflower oil	Tiktha, Lavana, Katu, Sheeta veerya, Madhura vipaka, Sheeta, Rooksha, Sara, Guru, Kshaara	Vaathakara, Pittakara, Kaphahara	Vistham - baha-Janaka, Mala sthambhakara Graahi	Vishaya, Sthanyakara	Ruchya	
138.	Corn oil	Madhura, Sheeta veerya, Madhura-paaki, Guru, Sheetha, Rooksha	Vaathakara, Pittaghna, Kaphaghna	Raktha samana, Vruhsya	Beeja-vrushya, Sthanyakara	Mutra vardhanam	
139.	Cotton seed oil	Madhura, Ushna veerya, Madhura-paaki, Laghu, Ushna	Vaathaghna, Kaphakara				
140.	Palm oil	Madhura, Sheeta veerya, Madhura-vipaka, Guru	Vaathaghna, Pittaghna, Kaphakara				
141.	Coconut oil	Guru	Vaathaghna, Pittaghna				
H. MADYA VARGA (WINES)							
142.	New Wine	Abhisyandi, Dur-gandhi, Guru, Vishada	Tridoshakara	Saaraka	Mana	Ahrudy, Daahakara, Brumhana	
143.	Old Wine	Laghu, Sugandhi, Vikaasi, Amla, Ushna		Rasana	Ruchya	Sroto vishodhana	Krumi

I. MADHU VARGA (HONEY)

144. Honey	Sheetha, Laghu, Rook-sha, Sookshma, Madhura-Kashaaya, Yogavaahi	Alpa Vaatha, Pitta naashaka, Kapha naashaka	Meda naashaka, Sandhanakara, Vrushya	Graahi	Chakshushya, Ropaka, Var-nakara, Deepana, Vilekhana, Svarya, Hrudya, Aah-laadaka, Saukumaryakara	Knumi, Kaasa, Kusta, Meha, Kshatha, Visha, Shweasa, Arsha
V. IKSHU VARGA (SUGARCANE PRODUCTS)						
145. Sugarcane	Guru, Snigdha, Sheetha, Madhura, Madhura-paaki	Kaphakara	Vrushya	Balya	Saaraka, Mutrala	
146. Sugarcane Juice	Sheetha, Snigdha, Madhura	Vaatha naashaka, Pitta naashaka	Tarpana, Preenana, Jeevana Brhmaana, Vrushya	Avidaahi	Saaraka	
(a).	Sugarcane juice (produced by chewing)	Pitta naashaka, Kaphakara		Vishtambhi		
(b).	Sugarcane juice (expressed from a machine)	Guru		Vidaahi		
VI. PHALA VARGA (FRUITS)						
147. Coconut	Sheetha, Guru, Snigdha, Madhura, Madhura-paaki	Vaatha naashaka, Pitta naashaka, Kaphakara	Mamsa vardhana, Vrushya	Mana	Vishambhi, Basti sodhana	Hrudya, Durjara, Krumi vardhaka, Aama naashaka, Mada Kaaraka, Balya
148. Grapes	Sheetha, Snigdha, Madhura, Amla-Kashaaya, Madhura-paaki, Guru	Vaatha naashaka, Pitta naashaka, Kaphakara	Rasana, Vaak, Chakshu	Srushta mala, Srushta Moothra	Ruchya, Svarya, Chakshushya, Brumhana	Paktha vikaara, Daaha, Vaatharoga, Shosha, Trushna, Kshatha, Kshaya

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALARAS	ACTION ON INDRIYAS	SPECIFIC ACTION	APPLICATION IN DISEASES
(a)	Grapes (Ripe)	Madhura-paaki, Kashaaya, Sheetha, Guru	Vaatha naashaka, Kaphakara	Brumhana Push-tikara, Vrushya	Bhedi, Mutra doshahara	Chakshu, Vaak	Chakshusya, Swarya	Shosha, Yamana, Shotha, Madatyaya
(b)	Grapes (Raw)	Guru, Amla, Katu, Ushna	Dosha kaaraka	Pittha naashaka, Kapha naashaka	Vrushya	Mana	Raktha-pit-thakaaraka	Jwara, Trushna, Raktha vikaara, Hrudvyatha
(c)	Grapes (Gostani variety)	Guru, Snigdha	Guru, Snigdha	Vaathaanulomaka	Ruchya, Svarya	Hrudya, Harshada	Truptikara, Bruh-mana, Pushtikara	Jwara, Raktha vikaara
(d).	Dry Grapes (Paisins)				Rasana, Vaak			
(e).	Grapes (Small variety)				Vrushya			
149.	Gooseberry	Sheetha, Madhura, Amla	Sheetha, Ushna, Rook-sha, Madhura-paki	Tridosaghna	Vrushya	Bhedi	Chakshusya, Vais-varya, Medhya, Deepana	Krumi, Shotha, Kushta, Jwara
(a).	Gooseberry Pulp		Madhura-Kashaaya	Vaatha naashaka, Pittha naashaka	Vaak			
150.	Cherry Plum			Pittha naashaka, Kapha naashaka		Mana	Hrudaya, Mukhas-vacchakara	Meha, Gulma, Arsha, Raktha vaatha
(a)	Cherry plum (Ripe)		Sheetha, Guru, Amla-Kashaaya, Madhura	Vaatha naashaka, Pittakara, Kaphakara				
151.	Custard Apple	Madhura, Guru, Ushna	Madhura, Guru, Ishat Madhura-paaki	Vaatha naashaka, Pittha naashaka, Kaphakara		Mana, Rasana	Tarpana, Rak-thavardhana, Balya	Daaha, Raktha-pittha
152.	Bull's Heart	Kashaaya, Amla, Ishat Madhura	Vaathakara, Pittha naashaka, Kaphakara					Srama, Trushna, Daaha, Raktha vikaara
(a).	Raw		Pithakara, Kaphakara					Ruchya, Hrudya
153.	Pineapple (ripe)		Pithakara					Rasana, Mana
								Kshudha, Shrama, Klama, Glaani
								Rasa, Athapa-Vikaara

54.	Pistachio Nuts	Guru, Snigdha, Ushna, Thiktha	Vaatha naashaka, Pittakara, Kapha naashaka	Saarka	Raktha prasaadana, Balya, Vrushya	Guimra	Svaadishta	Pasana	Vishtambhi
55.	Plantain	Sheetha, Guru, Snigdha, Madhura	Vaatha naashaka, Pitta naashaka, Kaphakara	Mana	Hrudya, Mandaagnikara, Balya	Yonidoshha, Kshaththa, Kshaya, Raktha vikaara, Trushna, Daaha			
(a)	Raw	Thiktha, Kashaya, Rooksha	Pittha naashaka						
(b).	Plantain (Semi-ripe)	Guru, Sheetha, Snigdha, Madhura							
(c).	Plantain (Ripe)								
156.	Betel Nut	Sheetha, Rooksha, Guru, Kashaaya, Madhura	Vaatha naashaka, Pitta naashaka, Kapha naashaka	Pasana	Ruchya, Aasyavairasyanaashan, Mohakaaraka, Deepana	Durgandha, Vamana	Aadhamaana, Raktharoga	Krumi, Kusta, Raktha-piththa	
(a).	Betel Nut (Tender)	Guru, Abhishyandi, Sara	Pittha naashaka, Kapha naashaka						
(b).	Betel Nut (Steamed)								
157.	Palmyra palm fruit	Abhishyandi							
(a).	Palmyra palm (ripe)	Guru, Madhura							
(b).	Juice of Palmyra palm								
158.	Bael fruit	Vaatha naashaka, Pittha naashaka	Vaatha naashaka, Kapha naashaka	Graahi	Aama, Shoola				
159.	Carambora	Laghu, Snigdha, Katu-Thiktha, Kashaaya	Pittha naashaka, Kapha naashaka	Vishtambhi	Hrudya, Aasyavishodhaka, Balya				
160.	Walnut	Teekshna, Ushna, Guru, Madhura, Amla, Madhura-paaki	Vaatha naashaka, Pitthakara, Kapphakara	Pushti vardhaka	Hrudroga, Rakthadosha, Daaha, Kshaya				
		Snigdha, Guru, Amla-Kashaaya							
			Mana, Rasana						

170.	Pomegranate	Laghu, Snigdha, Sheetha, Madhura, Kashaayaanurasra	Graahi	Santharpaka, Shukrala	Mana	Graahi	Bhranthi, Moha, Ajeeva, Trusha, Jwara, Daaha, Kasa, Hrudaya-roga, Mukha-gandha
	(a). Pomegranate (sweet-sour variety)	Madhura, Amla	Ishat pitthakara	Graahi	Agni-deepana	Kantaroga	Aama, Jwara
	(b). Pomegranate (sour-acid-sweet variety)	Laghu	Vaatha naashaka, Pittakara, Kapha naashaka	Mala Rod-haka	Agnideepana, Rakta-pitthakara	Keshya, Paachaka	Visha, Shotha, Vreni, Visarpa, Kushta, Krumi
	171. Sebestan plum (variety of guava)	Sheetha, Snigdha, Madhura, Thiktha, Kashaaya, Katu	Vaathakara, Pittha naashaka, Kapha naashaka	Ruchya	Athisara, Prameha, Yonidoshpa, Vrana, Kanta roga	Rakthavikaarakara	
	(a). Sebestan plum (Ripe)	Sheetha, Snigdha, Guru, Madhura	Kaphakara	Rasana, Ghraana			
	(b). Sebestan plum (Raw)	Rooksha	Pitha naashaka, Kapha naashaka	Mala Rod-haka			
	172. Mango	Ushna, Sugandhi, Kashaaya, Amla	Vaathakaarakara, Pittakaarakara	Rasana			
	(a) Tender	Rooksha, Athi-Amla	Triddoshakara	Mala bhedaka			
	(b). Fullgrown	Kashaya-Amla	Vaatha naashaka, Kapha naashaka	Malarodhaka			
	(c). Pulp	Snigdha, Guru, Sheetha, Sugandhi, Madhura-Kashaaya	Vaatha naashaka, Kaphakara	Mana, Tvak			
	(d). Mango (Ripe)						
	(e). Mango (Tree ripened)			Guru			
	(f). Smashed fruit pulp			Guru			
				Saaraka	Mana		Ahrudya, Santharpaka, Balya, Brumhaneeyaa

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAS	ACTION ON DHAATHUS	ACTION ON MALARAS	ACTION ON INDRIYAS	SPECIFIC ACTION IN DISEASES
(g).	Chewing pieces inbeesiq	Guru, Sheetha, Madhura	Kshubhikrits Vaathna naashaka	Tvak	Tvak	Tvak	Vigusachag Brijg' Brijg' Briju- warrakara, Dih- jara, Jadatakara, Balya, Brum- haneeyaa
(e).	Neendo (Lies)	Guru	Vibhaga Vaatha naashaka, Pitha naashaka	Vrushya			
(h).	Fruit pulp with milk	Guru, Sheetha					
(i).	Rajamra- Kalamiamra (mango variety) (Bide)	Kashaya, Madhura, Misakta, Guru, Sheetha Guru, Sheetha	Vaathakara, Pit- tha naashaka, Kaphaa naashaka	Vrushya			
(q).	Dried fruit pulp	Apia, Laghus	Kshubhs Uttaraprasat				
173.	Jack fruit						
(a).	Ripe						
(b).	Raw						
(c).	Seed						
(g).	Tamarind						
174.							
(a).	Unripe						
(b).	Ripe						
175.	Edible date (Amla)						
(g).	Howedigusse						

191.	Cumin seeds	Vaatha naashaka	Balya	Vaatha naashaka	Chakshu	Gulma, Athisaara, Sangraahani, Krumi, Vishaa, Chardi, Jwara
192.	Black cum-min	Katu, Ushna, Laghu, Rooksha, Sugandhi, Katu-paaki	Vaatha naashaka, Pittakara, Kapha naashaka	Rasana, Chakshu	Ruchya, Deepama, Chakshusa, Medhya, Garbhashayashodhika, Balya	Jwara, Athisaara, Gulma, Vrana roopaka, Shiro-roga, Kusta, Ajearna
193.	Asafoetida	Teekshna, Laghu, Snigdha, Katu, Katu-paaki	Vaatha naashaka, Pittakara, Kapha naashaka	Rasana	Ruchya, Paachana	Shoola, Gulma, Udara, Krumi Anaaha
194.	Black pepper	Katu, Teekshna, Ushna, Rooksha	Tridoshanaashaka	Man, Chak-shu	Hrudya, Chakshusa	Shwaasa, Shoola, Krumi, Arsha, Hrudayaroga, Netraroga
195.	Aniseed	Snigdha, Madhura, Ushna	Vaatha naashaka, Kapha naashaka	Man	Hrudya, Deepana, Paachana	Krumi, Kaasa, Vami, Yonishoola
196.	Fenugreek	Katu, Ushna, Laghu, Rooksha	Vaatha naashaka, Kapha naashaka	Man, Rasana	Hrudya, Deepana, Rakthapithakara	Jwara, Krumi, Arsha, Vamana, Aruchi
(a).	Haliva (preparation from fenugreek)	Katu, Ushna, Laghu, Rooksha	Vaatha naashaka, Kapha naashaka	Tvak	Tvak-doshanaashaka, Sthanya vardhana	Vaatha roga
(b).	Lepana (Haliva and Milk)		Balya, Push-tivardhaka, Vaajikara			Raktha vikaara, Shoola, Netraroga, Raktharoga, Tvak-roga, Vaatharoga, Abhighaata roga
197.	Vyanjana (Seasaming, garnishing, souses, decoration)	Guru	Kapha naashaka	Man, Rasana	Hrudaya, Ruchya, Svaadishta, Suk-hakaaraka	Kaasa, Visuchika, Sangrhani, Jeerna-jwara, Krumi
198.	Ginger		Vaatha naashaka, Kapha naashaka	Man, Vaak, Rasana	Hrudya, Deepana, Svanya, Ruchya, Kantya, Paachana, Pathyakara	Agnimaandy, Shotha, Vamana, Shoola, Shwaasa, Kaasa, Mutrakruchi, Panduroga, Raktha-pittha, Vrana, Muthharoga, Ashmari, Jwara, Daaha, Aamavaaatha

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAS	SPECIFIC ACTION	APPLICATION IN DISEASES
199.	Yellow lichen	Sheetha, Laghu, Thiktha, Sugandhi, Katu	Pitta naashaka, Kapha naashaka		Mana	Hrudya		Godaraktha, Asemari, Daaha, Visha, Kusta, Kandu, Vranadosha, Hikka, Shwaasa, Trusha
200.	Cardamom (Small)	Laghu, Katu, Ushna, Sugandhi	Vaatha naashaka, Kapha naashaka	Pumasatvaghna	Mala naashaka	Mana		Kaasa, Shwaasa, Arsha, Mutrakruuchra, Basthiroga
201.	Gujarathi cardamom	Sheetha, Katu-Thiktha, Laghu, Sugandhi	Vaatha naashaka, Pitta naashaka					Shwaasa, Kaasa, Kshaya, Arsha, Visha, Kantaroga, Vrana, Kandu
202.	Cubebs (Tailed pepper)	Laghu, Teekshna, Ushna, Katu, Katupaka, Sugandhi	Vaatha naashaka, Kapha naashaka					Mukhadaurgandhya, Hrudroga, Netraroga, Mukhajadya, Vaatharoga, Krumi, Mandaagni, Andhata
203.	Cobra's Saffron	Ushna, Rooksha, Laghu, Kashaaya	Pitta naashaka, Kapha naashaka					Jwara, Kandu, Trushna, Chardi, Hrullaasa, Visha, Daurgandhya, Kusta, Hruupeeda, Shirashoola, Arsha, Raktharoga, Vaatharoga, Bastipeeda, Visarpa
204.	Cinnamon	Laghu, Ushna, Pooksha, Katu-Madhura-Thiktha, Katu-paaki	Vaatha naashaka, Pittakara, Kapha naashaka	Tridosaghna		Rasana		Kandu, Hrudroga, Basthiroga, Krumi, Vaatharsha, Peenasa, Kaasa
205.	Bay leaf	Madhura, Thiktha, Ushna, Picchila, Teekshna			Mana, Rasana	Hrudaya, Ruchya		Aruchi, Peenasa, Arsha, Hrulaasa, Hrudyaroga, Knadu, Matkashodhak, Mukhasodhaka
206.	Khus-Khus grass	Sheetha, Laghu, Thiktha, Madhura						Jwara, Rakthadosha, Visha, Visarpa, Daaha, Mutrakruuchra, Trusha, Vranaroga, Durgandha
207.	Saffron	Katu, Snigdha, Thiktha, Sugandhi, Ushna, Teekshna						Siroroga, Krumi, Vaamana, Vyanga, Visha, Kaasa, Kusta, Kandu
208.	Cloves	Laghu, Sheetha, Katu-Thiktha, Katu-paaki						Trushna, Chardi, Aadhmaan, Shoola, Kaasa, Shwaasa, Hikka
								Deepana, Paachana, Ruchya, Chakshuya

209. Nutmeg
Thiktha, Katu,
Kashaaya, Ushna,
Laghu, Teekshna

Vrushya

Hrudya, Swanya,
Deepana

Graahi, Swasa, Mukhavais-
rasya, Krumi, Vamana, Shoola,
Sosha, Peenasa, Trushna,
Vaathathisaara, Prameha

Cardamom
(Big)
Laghu, Pooksha,
Ushna, Sugandhi,
Katu, Katu-paaki

Shukra
naashaka

Vaathakara, Pit-
tha naashaka,
Kapha naashaka

Baddha kos-
thakara,
Mala
naashaka

Raktha-roga, Kandu, Shwaasa,
Trushna, Hrullaasa, Vishaa,
Kaasa, Basthi-roga, Siro-roga

Ahrudaya

Hdroga, Swasa, Mukhavais-
rasya, Krumi, Vamana, Shoola,
Sosha, Peenasa, Trushna,
Vaathathisaara, Prameha

VIII. KRUTANNA VARGA (PREPARED DISHES)

210.	Laghu, Pooksha, Ushna, Sugandhi, Katu, Katu-paaki	Vaathakara, Pit- tha naashaka, Kapha naashaka	Shukra naashaka	Mana	Mana	Mana, Vaak	Mana, Vaak
211.	Ginger + Rock salt + lemon	Tridosaghna	Saaraka	Rasana	Ruchya, Ag- nideepana	Ahrudaya	Hrudya, Swanya,
212.	Ginger + Salt	Bhaksha-laghu	Saaraka	Rasana	Ruchya	Ruchya	Sotha, Kusta, Paandu, Mutrak- ruchra, Rakthapithha, Vrana, Jwara, Daaha
213.	Kababs	Bakshya-Guru	Balya	Balya	Daroyakara	Daroyakara	Sotha, Kusta, Paandu, Mutrak- ruchra, Rakthapithha, Vrana, Jwara, Daaha
214.	Mutton samosa	Tridosaghna	Balya	Balya	Balya	Balya	Sotha, Kusta, Paandu, Mutrak- ruchra, Rakthapithha, Vrana, Jwara, Daaha
215.	Meat soup	Peya	Balya	Balya	Balya, Ruchya, Swarya, Hrudya, Medhya, Ayur- vardhaka, Trup- thikara	Balya, Dujara	Sotha, Kusta, Paandu, Mutrak- ruchra, Rakthapithha, Vrana, Jwara, Daaha
216.	Mathka	Bhakshya Guru, Mad- hura	Vrushya	Vrushya	Rasana, Vaak-Mana	Tarpaka, Balya, Chakshusya	Srama, Shwaasa, Kshaya, Shosa, Samsarjanakrama, Bhag- na-sandhi
217.	Greengram laddu	Bhaksha-Laghu, Graahi, Sheetha	Chakshu	Chakshu	Chakshu	Chakshu	Jwara, Rakthavikaara
218.	Besan laddu	Laghu, Sheetha	Vishambhi	Vishambhi	Vishambhi	Vishambhi	Vishambhi

209. Nutmeg

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAS	SPECIFIC ACTION	APPLICATION IN DISEASES
219.	Jilebi				Rasana			
220.	Shrikand (H)	Lehya, Sheetha, Madhura, Snigdha	Vaathaa naashaka, Pittaa naashaka, Kaphakara	Kanthi, Pushti Dhaathuvardhaka, Veenyavardhaka	Balya Brumhana, Shukrala		Agnideepana	Trushna, Daaha, Raktha-pittha, Pratishyaya
221.	Kulmasa	Bhakṣya-Guru, Rooksha	Vaathakara		Mala Bhedaka			
222.	Palala	Bhojya Guru, Snigdha	Vaathaa naashaka, Pittakara, Kaphakara		Malakara, Muthra Sangrahana		Brumhaniya	
223.	Yava sakthu	Sheetha, Laghu, Rooksha, Madhura	Pittaa naashaka, Kaphaa naashaka		Sapthadhaathu vardhaka, Veerya vardhaka			
(a).	Chanaka yava sakthu		Vrushya		Saarakaa Bhedi			
224.	Greengram laaddu							
225.	Kvathitha							
226.	Bosana vatika + Kvathitha							
227.	Fried meat							
							Laghu, Snigdha, Bhakshya	Mam-savardhan, Oja varda, Sukrala
								Balya, Medhya, Agnivardhana, Trupthikara, Sarirdhardhyaka

				Rasana	Puchya, Pathya, Agnikara, Santarpana	Apatarpana, Raktha-pittha	Tvakvikara
228.	Cooked rice	Bhojya	Kaphakara	Laghu, Vahada, Guru	Kaphakara	Kaphakara	
(a).	Washed			Guru	Kaphakara	Kaphakara	
(b)	Unwashed			Poya-Sheetha, Rooksha	Pitthakara, Kaphakara	Durjara, Balya	
229.	Daala		Vishambhi	Bhojya-Guru	Vishambhi		
230.	Krusara			Lahya	Vaatha naashaka, Pitta naashaka, Kaphakara	Agnimaan - dyakara, Balya, Brumhana	
231.	Ksheerika			Snigdha, Sheetha, Guru, Madhura	Vaatha naashaka, Pitta naashaka, Kaphakara	Rasana	
232.	Nerikela Ksheera			Bhakshya-Guru	Vaatha naashaka, Kaphakara	Rasana	
233.	Poita			Bhakshya-Guru, Rooksha, Laghu	Vaatha naashaka, Pitta dushtakara	Chakshu	
234.	Pappad			Bhakshya-Guru, Ushnapaaki	Raktha dushtakara, Majja dushtakara	Chakshu	
235.	Poori (made in oil)			(a). Poori (made in ghee)			
				Poya	Vaatha naashaka, Pitta naashaka	Balya, Trupthikar (Indriya)	
236.	Prapanaka (sharbath)			Poya-Sheetha, Laghu, Madhura	Shukra Janaka		
237.	Flavoured sugar syrup				Saaraka	Moorcha, Trushe, Deeha, Yamana, Jwara	
238.	Amlikaphala Paanaka, Sara					Rasana	
239.	Lime juice					Rasana	
						Puchya, Deepana	
						Puchya, Jatharaagni vardhaka	

SL. NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAS	ACTION ON DHATHUS	ACTION ON MALAAS	ACTION ON INDRIYAS	SPECIFIC ACTION	APPLICATION IN DISEASES
240.	Gruel (of rice etc.)	Athy-Amla	Vaatha naashaka, Pittakara	Vaatha naashaka, Kaphakara	Kostha Sud-hikara	Rasana	Ruchya	Shoola, Vibandha, Ajeeema, Daaha
241.	Chivda (H)	Bhojya-Guru, Kshaarayukta	Vaatha naashaka, Kaphakara	Saptha dhaathu vardhaka, Veerya vardhana	Bhedi	Balya		
242.	Poli (Stuffed rotis)	Bhakṣya	Vaathakara, Kapha naashaka	Meda naashaka			Balya, Ag-nideepana	Vamana, Atisaara, Daaha, Pak-tavikaara, Prameha, Trusha
243.	Puffed rice		Madhura, Sheetha, Laghu, Rooksha	Pitha naashaka, Kapha naashaka	Alpa Mala Mutrakaraka			

Appendix 1

Meanings and Derivation of Technical Terms

1. **Jeevaneeyam:** ‘Jeevanam aayuhu’, *thasmai hitham jeevaneeyam. Jeevaneeya shabdena iha aayushtwam abhipretham, Jeevanaha Praanadhaaranaha* - (Dalhana’s commentary). That which is beneficial to life and that which sustains life, makes one steady and prevents the body’s tendency to emaciate.

(eg.) Milk, ghee, *vidaarikanda* (*Pueraria tuberosa*), *yashtimadhu*, (*Glycyrrhiza glabra*), *shaliparni, maashaparni*.

2. **Bruhmaneeyam:** *Bruhatwam yat shareerasya janayet tatcha bruhmanam* - That which nourishes the body or that which is bulk promoting.

(eg.) - *Vidaarikanda*, meat, dates, almonds

3. **Lekhaneeyam - Lekhanam:** *Lekhanam patthalikaranam thasmai hitham lekhaneeyam* - that which emaciates or makes lean, is *lekhana* or *lekhaneeya*.

(eg.) - Honey, pepper, hot water, turmeric and *navakshaara*.

4. **Bhedana- Bhedaneeyam:** *Bhedanam pindathamalaaneem praveekrutyā bahihi saaranam*. To break down and make watery the consolidated faeces and then expel it out of the body.

(eg.) Betel nut, *vaasthuka shaaka* (*Chenopodium album*)

5. **Sandhaaneeyam:** *Sandhaaneeyam bhagna sandhaana kaarakam*. *Sandhaana* actually means to join to ligate or to connect; that which helps in rejoining something which has broken is called *sandhaaneyam*. (eg.) Wheat, garlic, *priyangu* (*Callicarpa macrophylla*)

6. **Deepaneeyam:** *Deepaneeyam vahnekaddipanaaya hitham, deepanam antharagneh, sandhukshanam thasmai hitham deepaneeyam*. That which increase the *agni* (*jataraagni*) is called *deepana*.

(eg.) Ginger, garlic, pepper and asafoetida

7. **Paachaneeyam:** *Paachatyaamam na vahnim cha kuryaad hi paachanam* (Sha. Sam). That substance which digests the *aama* but does not increase the *jataraagni*

(eg.) *Naagakeshar* (*Mesua ferrea*), *moolaka patram, dhaaraajalam*.

8. **Balyam - Balaaya hitham balyam:** That which increases the strength of the body is *balyam*.

(eg.) Almonds, mango, milk, curds, *shaali* variety of rice.

9. **Varnyam - Varnaya hitham:** That which improves the colour and complexion of the body is called *varnyam*.

(eg.) - Cardamom, wheat, peas.

10. **Kantyam**: *Kantaaya hitham kantyam* - The substance which is beneficial to the throat (voice) is *kantyam*

(eg.) - Grapes, sugarcane, *vidaarikanda*.

11. **Keshyam**: *Keshaaya hitham keshyam*. That which is good for the hair is *keshyam*

(eg.) - Sesame, garlic, *priyaala majja*

12. **Chakshushyam**: *Chakshushe hitham chakshushyam*. That which is beneficial to the eyes is *chakshushyam*

(eg.) - *Agasthi pushpam, shigru (Moringa olifera)*

13. **Achakshushyam**: *Chakshushe ahitham achakshushyam* - That which is not beneficial for the eyes is *achakshushyam*

(eg.) - *Nishvaapa, viroodakadhaanya, kaalinda, kshaaras* (alkalis)

14. **Hrudyam**: *Hrudayaaya manase cha hitham hrudyam* - That which is beneficial to the mind and heart is *hrudyam*

(eg.) - Mango, pomegranate, cuminseeds, jujube fruits, aniseeds and *ajamoda* (wild celery seeds - *Apium graveoleus*).

15. **Ahrudyam**: *Hrudayaaya manase cha ahitham ahrudyam* - That which is not beneficial to the mind and heart is *ahrudyam*.

(eg.) - Sheep's milk.

16. **Vrushyam**: *Yat kinchit madhuram snigdham bruhmanam balavardhanam* - *Manaso harshanam* *yat cha, thath sarvam vrushyam uchyathe* (Cha. Sam., Chi.2) Sweet, unctuous, *bruhmana*, *balya*, pleasing, substances are aphrodisiacs.

(eg.) - Milk, curds, fragrant flowers, fruits, ladies' finger etc.

17. **Graahi** - **Sangraahi** - **Pureeshasangrahaneeyam**: That which binds the faeces is called *sangrahi-graahi* etc.

(eg.) - *Shunti* (dry ginger), cumin, curds, horse gram.

18. **Sthamban** - **Vishtambi** - **Vibandhakar**: They actually mean substances which retard the flow/movement at anything (also the of faeces).

(eg.) - *Nishpaava, shimbi* variety of *dhaanyas*, *shaali*, *vreehi* variety of cereals, *shrungataka* and brinjals.

19. Shodhan - Samshodan: *Sthaanat bahirnayet oordwam adhashcha mala sanchayam deha samshodhanam tat* (*Sha., Sam.*). The substances which remove the contaminated faeces, either from above or below (*oordhwam* or *adhomaaargam*).

(eg.) - Green gram, water melon (*koshta shodhaka*), ash gourd, *kooshmaanda* (*basthi shodhaka*), cumin seeds (*garbhaashaya shodhaka*)

20. Sara - saaraka - Anulomana:

(a) *Saro anulomanaha prokthaha* - (*Sushrutha*)

(b) *Krutwa paakam malaanaam yad bhitwa bandham adho nayet tat cha anulomanam gyeyam* - (*Sha. Sam.*)

Anulomana means bringing about a movement in a forward direction - moving forward. The substance which digests (*paakam*) the faecal matter, removes lumps (*granthi*) and excretes it through the *anal orifice*, is called *sara-anulomana*.

(eg.) - Garlic, wheat, *nishpaavi*, *kulaitha* (horsegram), *maasha* (blackgram)

21. Moothralam: *Moothram laathi moothralam* - That which brings about more (increases formation of) urine.

(eg.) Rice, black gram, sesame, water melon, brinjal, *shata pushpa* (*Pimpinella anisum*), ash-gourd (*moothra shodhana*)

22. Vranaropana: *Vranam ropayathi ithi vranaropanam* - That which heals (fills) the wound is *vranaropanam*.

(eg.) - Wheat, honey, ghee.

23. Tharpanam - San tharpanam: *Tharpayathi - santharpayathi ithi tharpanam santharpanam vaa* - That which nourishes the body and causes satisfaction is called *tharpanam* and that which causes *tharpanam* at a higher degree is called *santharpana*.

(eg.) - Milk, fruit juices, jaggery, certain types of alcohol

24. Vidaahi: The food substance which by nature or due to its *gurutwam* is digested over a long period of time and while being digested causes a burning sensation in the stomach and food pipe is called *vidaahi*.

(eg.) - *Nishpaavi*, *mareecha* (pepper), garlic, ginger.

25. Kopaka - Kopana - Prakopaka (na): The word "*Kopana*" is derived as "*Kup bhave dhanj*" and "*Kopana*" from "*Kup thacchetye yuch*" and by the root "*kup roshe*". The general meaning is to be strong - severe - overpowering and to cause imbalance in the body. This word is more often used in connection with *doshaas*.

(eg.) - *Vaathakopanaha*, *vaathaprakopana*, *pitthaprakopaka*.

26. Dooshana - pradoshak - pradooshana: These are derived from "dush" *dhaathu*. Their meaning is "to spoil" - "to make useless" - "to contaminate". This is generally used in connection with *dhaathus*.

(eg.) - *Dhaathupradooshaam, raktha dooshanam, raktha pradooshaka* etc. They can also be used in terms of *doshas* and *srothases* (eg.) *Srothopradooshaka*.

Appendix II

GLOSSARIES OF TECHNICAL TERMS

The meanings of various technical terms used in the tables are listed in a set of glossaries here which are organised as follows:

I. Qualies:	Words occurring in column two - <i>Gunaas</i>
II. Specific Action or <i>Prabhaava</i> :	Terms occurring in columns four and seven (Action on <i>dhaatus</i> and specific action)
III. Action on Saptha <i>dhaatus</i> :	Terms occurring in column four
IV. Action on <i>Malaas</i> :	Terms in column five
V. Action on <i>Indriyaas</i> :	Terms in column six
VI. Diseases and symptoms:	Terms in column eight

NOTE:

1. The prefix "a" would convey the opposite of any word; e.g. "ahrudaya" would mean "NOT beneficial to the heart" whereas "hrudaya" means "beneficial to the heart".
2. The prefix "athi" would mean excess. When used as a prefix to any term it would mean an excess of that e.g. *Madhura* is sweet and *athi madhura* is more sweet.
3. The prefix "athyanta" is a prefix indicating superlative - "most" or of the highest degree e.g. "*athyantha laghu*" would mean very light or of a higher degree than "*athi laghu*".
4. The prefix "ishat" means "very little" or slightly e.g. "*ishat kashaaya*" means, slightly astringent in taste.
5. The prefix "alpa" means "in small quantity" it is slightly more than "ishat" e.g. "*Alpa graahi*" means that the substance has the quality of being astringent to a "milder degree", or it is a "little" astringent in action.

I. QUALITIES

<i>Abhishyandi</i>	Slimy, mucous, increasing secretions	<i>Lehya</i>	Lickable
<i>Accha</i>	Clean, thin	<i>Madhura</i>	Sweet
<i>Amla rasa</i>	Sour taste	<i>Madhura paaki</i>	Sweet on digestion
<i>Amlapaaki</i>	Sour on digestion	<i>Mrudu</i>	Soft/That which makes the body soft
<i>Avyaktha rasa</i>	Unmanifested taste	<i>Naathi sheethoshna</i>	Not too hot or cold
<i>Bhakshya</i>	Eatable	<i>Neerasa</i>	Unmanifested taste/Tasteless
<i>Bhakshya guru</i>	Heavy (to digest) on eating	<i>Pane arasuktha</i>	Unmanifested taste on drinking
<i>Bhakshya laghu</i>	Light (to digest) on eating	<i>Peya</i>	Drinkable preparation
<i>Bhojya</i>	Food, edible/eatable	<i>Peya laghu</i>	Drink light to digest
<i>Daaruna</i>	Hard	<i>Picchila</i>	Sticky/Slimy
<i>Durgandhi</i>	With bad odour	<i>Rooksha</i>	Dry
<i>Graahi</i>	Astringent in action	<i>Saandra</i>	Gross, thick, dense
<i>Guru</i>	Heavy to digest	<i>Sara</i>	Purgative, moving
<i>Kashaaya anurasa</i>	Astringent secondary taste	<i>Sheetha</i>	Cold
<i>Katina</i>	Hard	<i>Sheetha paaki</i>	Cool on digestion
<i>Katu</i>	Pungent	<i>Sheetha veerya</i>	Cold in potency
<i>Katu paaki</i>	Pungent on digestion	<i>Sheetha sparsha</i>	Cold to touch
<i>Kshaara</i>	Alkaline	<i>Snigdha</i>	Unctuous
<i>Kshaarayuktha</i>	Associated with alkalies	<i>Sookshma</i>	Subtle/That which can clear the Srothases
<i>Laghu</i>	Light to digest	<i>Sparsha ushna</i>	Hot to touch
<i>Laghupaaki</i>	Light on digestion	<i>Sthira</i>	Stable/Firm

<i>Sugandhi</i>	Pleasant smelling	<i>Aamavaatha kara</i>	Causing a disease called "aamavaatha"
<i>Swaadu</i>	Sweet, tasty, taste promoting	<i>Aaschyoatana upayuktha</i>	Useful in washing the eyes
<i>Swaadu paaki</i>	Sweet on total digestion	<i>Aasya vishodhaka</i>	Oral cleanser
<i>Theekshna</i>	Causing thirst, helping digestion	<i>Aayur vardhaka</i>	Increasing life span
<i>Thiktha</i>	Bitter to taste	<i>Aayushya</i>	Beneficial for a healthy life
<i>Ushna</i>	Hot	<i>Agni deepaka</i>	Increasing the <i>agni</i>
<i>Ushnapaaki</i>	Hot on digestion	<i>Agni deepthi kaaraka</i>	Appetizer/Increasing "agni"
<i>Vikaashi</i>	Acting immediately	<i>Agni maandyakara</i>	Decreasing the power of "agni"
<i>Vishada</i>	Clear, cleaning the srothases	<i>Agni shaamaka</i>	Controlling the equilibrium of "agni"
<i>Vyavaayi</i>	Fast acting/spreading	<i>Agnimaandy</i>	Imbalance in power of digestion

II. SPECIFIC ACTION OR PRABHAAVA

<i>Aadhmaana kara</i>	Causing flatulence	<i>Agnivardhaka</i>	Increasing the power of "agni"
<i>Aadhmanam</i>	Flatulence	<i>Ahithakaaraka</i>	Not wholesome
<i>Aahlaadka</i>	Pleasing or giving pleasure to the mind	<i>Amlapitthakara</i>	Causing "amlapittha"
<i>Aama naashaka</i>	Destroying "aama"	<i>Amuruthopama</i>	Comparable to "amrutha"
<i>Aama paachaka</i>	Digesting the "aama"	<i>Anulomaka</i>	Digesting the "malaas" and helping in its proper expulsion
<i>Aama vardhaka</i>	Increasing "aama"	<i>Bala vardhana</i>	Increasing strength
<i>Aamajanaka</i>	Producing "aama"	<i>Basthi shodana</i>	Bladder cleansing
<i>Aamakara</i>	Causing the formation of "aama"		
<i>Aamashaamaka</i>	Digesting "aama"		

<i>Basthi-nasya up-ayuktha</i>	Useful in <i>basthi</i> and <i>nasya</i>	<i>Hithakara</i>	Wholesome
<i>Bhuktha rochana</i>	Increasing taste on eating	<i>Hrudayadurj</i>	Pain in heart or chest
<i>Budhivardhaka</i>	Increasing the intellect	<i>Hrudayataakaara ka</i>	Wholesome for the heart and mind
<i>Chedaka</i>	Piercing/cutting	<i>Hrudroga kaaraka</i>	Causing heart diseases
<i>Daahakara</i>	Causing burning sensation	<i>Hruhllasakara</i>	Causing increased salivation
<i>Daardhyakara</i>	Causing sturdiness	<i>Indriya bodhaka</i>	Improving power of perception by the sense organs
<i>Deepana</i>	Increasing the power of <i>agni</i>	<i>Indriya tharpana</i>	Satisfying/Refreshing the sense organs
<i>Deepaneeya</i>	Helping in the increase of <i>agni</i>	<i>Jadathakara</i>	Causing dulness, slothfulness numbness
<i>Dhrithikara</i>	Causing stability	<i>Janthu kaaraka</i>	Causing the formation of organisms
<i>Drushti pradooshaka</i>	Harmful to the vision (eyes)	<i>Jataraagnikara</i>	Increasing the power of <i>Jataraagni</i>
<i>Durjara</i>	Difficult to digest	<i>Jeevaneeya</i>	Wholesome to life
<i>Garbha poshaka</i>	Nourishing to the foetus	<i>Kaanthivardhaka</i>	Increasing lustre/quality of skin
<i>Garbhaashaya shuddhikara</i>	Cleaning the uterus	<i>Kantashodhaka</i>	Clearning the throat
<i>Garbhadaayaka</i>	Facilitating pregnancy	<i>Kanta-kaphakara</i>	Causing the increase of <i>kapha</i> in the throat
<i>Garbhashaya vishodhaka</i>	Cleaning the uterus	<i>Kaphaadi roga vardhaka</i>	Aggravating the disease having <i>kapha</i> as the origin
<i>Gulma</i>	Disease wherein there is the formation of a (round-ish) mass	<i>Keshya</i>	Beneficial to the hair
<i>Harshada</i>	Giving pleasure/happiness	<i>Kledakara</i>	Increasing the <i>Kleda</i>
<i>Hithakaaraka</i>	Wholesome		

<i>Kledashoshaka</i>	Drying the <i>Kleda</i>	<i>Mukha swacchakara</i>	Oral cleanser
<i>Koshta Kaphaghna</i>	Destroying <i>kapha</i> in the <i>koshta</i>	<i>Muthra krucchakara</i>	Causing difficulty in passing urine
<i>Koshta shodhaka</i>	Cleaning the <i>koshta</i>	<i>Nirdrahara</i>	Destroying sleep (causing insomnia)
<i>Krumikara</i>	Casuing the formation of organisms	<i>Nidrajanana</i>	Inducing sleep
<i>Kshudhahara</i>	Destroying hunger	<i>Nidrakara</i>	Inducing sleep
<i>Lavanya kaaraka</i>	Causing attractiveness	<i>Pachaka</i>	Helping in the digestion
<i>Lekhana</i>	Scrapping	<i>Paachana</i>	Beneficial to the digesion
<i>Lekhaneeya</i>	Helping in <i>lekhana</i>	<i>Pathyakaaraka</i>	Wholesome to the body
<i>Madakaaraka</i>	Causing intoxication	<i>Pathyakara</i>	Wholesome to the body
<i>Madhyaseva</i>	Intake of alcoholic drinks	<i>Peenase kaase cha nindya</i>	Harmful in conditions of " <i>peenasa</i> " and " <i>kaasa</i> " (cold and cough)
<i>Maithuna</i>	Sexual union/Relating to copulation	<i>Pradeepaagni</i>	Kindling the " <i>agni</i> "
<i>Mandaagnikara</i>	Causing the decreased action of <i>agni</i>	<i>Priya</i>	Pleasing
<i>Manodainya</i>	Weakening the mind	<i>Rakthapitthakara</i>	Causing " <i>rakthapittha</i> " or haemorrhage
<i>Manohaari</i>	Pleasing to the mind	<i>Raktharogakara</i>	Causing disease due to the vitiation of blood
<i>Medhya</i>	Improving intellect	<i>Rakthavikaarakara</i>	Causing abnormalities in the blood
<i>Mehana daardyakara</i>	Improving structure and strength of <i>medrah</i> penis	<i>Rochaka</i>	Beneficial to the sense of taste
<i>Mohakaraka</i>	Causing unconsciousness/insensibility, delusion, confusion	<i>Ruchikara</i>	Improving sense of taste
<i>Mukha masthaka shodhini</i>	Cleansing mouth and the head (all the channels in the head)	<i>Ruchya</i>	Giving taste

<i>Sarvaroga naashaka</i>	Destroying all diseases	<i>Swedana</i>	Causing sweating
<i>Shareera dardyakara</i>	Making the body sturdy	<i>Tandrankara</i>	Causing drowsiness
<i>Sheegrapaaki</i>	Faster digesting substance	<i>Trupthi kara</i>	Giving satisfaction
<i>Sulakaaraka</i>	Causing pain	<i>Trushaaakara</i>	Causing thirst
<i>Shoshaka</i>	Drying/weakening	<i>Trushaaahara</i>	Curing/Quenching thirst
<i>Shothakara</i>	Causing inflammation	<i>Trushna</i>	Thirst
<i>Shrama naashaka</i>	Destroying fatigue	<i>Twachya</i>	Wholesome to the skin
<i>Smruthi vardhaka</i>	Increasing memory power	<i>Twagdoshakaara ka</i>	Causing abnormalities in the skin
<i>Snehana</i>	Unction	<i>Udhara apathyakaaraka</i>	Unwholesome for the stomach
<i>Sowkumaarya kara</i>	Maintaining softness, delicacy, tenderness, youthfulness	<i>Vaatha rogakara</i>	Causing vaathic diseases
<i>Sramahara</i>	Overcoming fatigue	<i>Vaatharakthakara</i>	Causing vaatha raktha
<i>Srothoshodhaka</i>	Cleansing the body channels	<i>Vaiswaryakara</i>	Causing abnormal voice
<i>Shramanaashaka</i>	Reducing physical fatigue	<i>Varnakara</i>	Giving good complexion
<i>Sthambhana</i>	Arresting bowel movement	<i>Varnya</i>	Beneficial to the complexion
<i>Sthanya vardhaka</i>	Increasing breast milk	<i>Vayasthaapaka</i>	Maintaining the healthy tissue
<i>Sukha kaaraka</i>	Causing happiness	<i>Vibandha aadhmaanakara</i>	Causing constipation and flatulence
<i>Suvarnamaaraka</i>	Deoxidising gold	<i>Vidaahi</i>	Causing vidaaha (excess sensation of heat)
<i>Swaadishta</i>	With good taste (tasty)	<i>Vilekhana</i>	Scraping
<i>Swarya</i>	Beneficial to the voice	<i>Vishamagnisham aka</i>	Controlling erratic "agni"
		<i>Vrana ropaka</i>	Wound healing

<i>Vrana shodaka</i>	Cleansing wounds	<i>Majja dushtikara</i>	Causing vitiation of the <i>majja dhaathu</i> (bone marrow)
<i>Vranakara</i>	Causing the formation of wounds	<i>Medo naashaka</i>	Destroying <i>medas</i>
<i>Yogavaahi</i>	Ability to take up and enhance the qualities of the substance with which it is administered.	<i>Medo vrudhikara</i>	Causing increase of <i>medas</i>
III. ACTION ON SAPTHA DHAATHUS			
<i>Balya</i>	Strengthening	<i>Medohara</i>	Reducing <i>medas</i>
<i>Bhagna Sandhaankara</i>	Helping in the rejoining of fractures	<i>Medovardhaka</i>	Increasing the <i>medo dhaathus</i>
<i>Brumhana</i>	That which is bulk promoting	<i>Oja vardhaka</i>	Increasing <i>ojas</i>
<i>Brumhaneeyya</i>	Bulk promoting	<i>Prasaadaka</i>	Satisfying
<i>Daardya kara</i>	Causing sturdiness	<i>Preenana</i>	Pleasing
<i>Dhaathu pushti</i>	Strengthening the body tissues	<i>Preenana kara</i>	Pleasing things
<i>Dhaathu vardhaka</i>	Increasing the body tissues	<i>Pumsatvanuth</i>	Causing sterility
<i>Jeevaneeyya</i>	Beneficial to life/life giving things	<i>Pushti</i>	Nourishment
<i>Kaanthi</i>	Brightness of complexion	<i>Pushti kara</i>	Nourishing
<i>Maamsa pushtikara</i>	Nourishing the <i>maamsa dhaathu</i>	<i>Pushti vardhaka</i>	Increasing nourishment
<i>Maamsavardhaka</i>	Increasing (promoting) the (<i>maamsa dhaathu</i>)	<i>Raktha dosha naashaka</i>	Curing the disorders of blood
		<i>Raktha dushtikara</i>	Causing disorders of blood
		<i>Raktha naashaka</i>	Destroying blood
		<i>Raktha prakupithakara</i>	Vitiating the blood
		<i>Raktha vardhaka</i>	Increasing blood (or formation of blood)
		<i>Rasa vardhaka</i>	Increasing <i>rasa dhaathu</i>

<i>Rasaayana</i>	Wholesome for all body tissues	<i>Tharpaka</i>	Satisfying/Refreshing
<i>Sadya shukrakara</i>	Increasing semen instantly	<i>Tharpana kara</i>	Causing satisfaction/Refreshment
<i>Sadyaha shukrakara</i>	Instant "shukra" producers	<i>Tharpaneeya</i>	Satisfying/Refreshing
<i>Sandhaana kara</i>	Causing rejoining of bone fractures	<i>Thrupthi kara</i>	Causing satisfaction
<i>Santharpaka</i>	Satisfying/Refreshing	<i>Vaajikara</i>	Increasing the power of sexual union
<i>Saptha dhaathu vardhaka</i>	Increasing all the seven dhaathus	<i>Veerya vardhaka</i>	Increasing virility
<i>Shukra dushtikara</i>	Causing disorders of shukra	<i>Veerya vrudhikara</i>	Increasing virility
<i>Shukra janaka</i>	Increasing the formation of shukra	<i>Veeryaprada</i>	Giving virility
<i>Shukra kaaraka</i>	Causing the formation of shukra	<i>Vrushya</i>	That which is sweet and unctuous and give a good feeling to the mind and increases and desire of sex
<i>Shukra kshayakara</i>	Causing the decrease in shukra	IV. ACTION ON MALAAS	
<i>Shukra naashaka</i>	Destroying (reducing) shukra	<i>Aamaashaya shodaka</i>	Cleansing the stomach (<i>aamashaya</i>)
<i>Shukra shaamaka</i>	Pacifying (controlling) the shukra	<i>Badhakara</i>	Constipative
<i>Shukra vardhaka</i>	Increasing shukra	<i>Basthi shodhaka</i>	Cleansing the bladder
<i>Shukrada</i>	Beneficial for the formation of Shukra	<i>Bhedaka</i>	Splitting or breaking of faecal matter
<i>Shukrala</i>	Helpful in proper ejaculation	<i>Bhedaka saaraka</i>	Helpful in splitting and evacuating the faecal matter
<i>Sthairyakara</i>	Causing stability	<i>Bhedana</i>	Splitting the feacal matter
<i>Sthoulya kara</i>	Causing increase in size	<i>Bhedi</i>	Inducing loose motions

<i>Doshahara</i>	Removing the <i>doshas</i> from the body	<i>Malabandha kaaraka</i>	Causing constipation/hardness of faeces
<i>Graaha naashaka</i>	Laxative	<i>Maladurgandha naashaka</i>	Deodorising the <i>mala</i>
<i>Graahi</i>	Astringent	<i>Malagraahi</i>	Astringent to faeces
<i>Koshta shuddhikara</i>	Cleansing the <i>koshta</i>	<i>Malakara</i>	Causing the formation of faeces
<i>Krushnatha naashaka</i>	Destroying black pigmentation	<i>Moothra graahi</i>	Reducing the excretion of <i>moothra</i>
<i>Mala badhakara</i>	Constipative	<i>Moothra kaaraka</i>	Causing the formation of urine
<i>Mala bandha</i>	Constipation	<i>Moothranulomaka</i>	Helping the free flow of urine
<i>Mala bhedaka</i>	Separates the adherent faeces	<i>Moothra sangraha</i>	(Anti Diuretic) preventing the free flow of urine
<i>Mala moothra pravruthikara</i>	Causing excretion of urine and faeces	<i>Moothra vibhandaka</i>	(Anti Diuretic) preventing the free flow of urine
<i>Mala moothra saaraka</i>	Helps movement of faeces and urine	<i>Moothrala</i>	Diuretic
<i>Mala moothra vibhandakara</i>	Causes stagnation of faeces and urine	<i>Pureesha kara</i>	Causing the formation of faeces
<i>Mala naashaka</i>	Destroying the waste products (faeces)	<i>Puresha vardhaka</i>	Increasing the faecal matter
<i>Mala rodhaka</i>	Obstructing the waste products (faeces)	<i>Rechaka</i>	Expulsion of <i>mala</i> by liquifying it
<i>Mala shodhaka</i>	Cleansing the waste products	<i>Saaraka</i>	Helping in the moving of <i>malas</i>
<i>Malaavasthamba ka</i>	Constipative, causing loss of peristalsis in the large intestine	<i>Samgraahi</i>	Astringent in action
<i>Malavibhandakara</i>	Constipative/causing hardness of faeces	<i>Sramsana</i>	Making the adherent faeces move

<i>Srushtha vinmoothra</i>	Easy excretion of urine and faeces	<i>Hrudya</i>	Beneficial to the heart
<i>Srushti mala</i>	Formation of faeces	<i>Mana</i>	Mind
<i>Sthambaka</i>	Stopping the movement of the large intestine	<i>Rasana</i>	Sense of taste
<i>Sthambana</i>	Decreasing the frequency of diarrhoea	<i>Ruchikara</i>	Improving the sense of taste
<i>Sweda janaka</i>	Increasing the perspiration	<i>Smruthi</i>	Memory
<i>Sweda naashaka</i>	Destroying sweating	<i>Sparshanendriya</i>	Sense/organ of touch
<i>Sweda samgraahaka</i>	Reducing sweating	<i>Sravana</i>	Ears (Sense of hearing)
<i>Vibandhakara</i>	Causing blockage or constipation	<i>Twak</i>	Skin (Sense of touch)
<i>Vinmoothra glapna</i>	Drying up of urine and faeces	<i>Upastha</i>	Organ of generation (both male and female - usually denotes the latter)
<i>Vin-moothrahara</i>	Increasing expulsion of urine and faeces	<i>Vaagindriya</i>	Sense/organ of speech
<i>Vishtambha naashaka</i>	Destroying constipation	<i>Vaak</i>	Speech
<i>Vishtambhi</i>	Causing constipation	VI. DISEASES AND SYMPTOMS	
V. ACTION ON INDRIYAAS		<i>Aadhmaana</i>	Intumescence, swelling of the belly/Flatulence
<i>Chakshu</i>	Eye (Sense of vision)	<i>Aamavaatha</i>	Diseases affecting all joints
<i>Chakshushya</i>	Beneficial to the eyes	<i>Aanaaha</i>	Binding of the bowel movement due to <i>aama</i> or faeces/epistasis
<i>Ghraanendriya</i>	Nose (Sense of smell)	<i>Aathapa vikaara</i>	Sunstroke, diseases caused by the sun's intense heat
<i>Guda</i>	Anus	<i>Abhigata roga</i>	Diseases caused by external factors, such as accidents/Traumatic diseases
<i>Hrudayatama</i>	Most beneficial to the heart		

<i>Agnidagdha</i>	Burnt by fire	<i>Gara-visha</i>	Artificial poison
<i>Ajeerna</i>	Indigestion	<i>Glaani</i>	Tiredness
<i>Amlapittha</i>	Some <i>pitta</i> disorders	<i>Grahani</i>	Disease affecting the intestines
<i>Andhatha</i>	Blindness	<i>Hikka</i>	Hiccoughs
<i>Anidra</i>	Insomnia	<i>Hrudroga</i>	Heart disease
<i>Apasmaara</i>	Epilepsy/Petitmål	<i>Jwara</i>	Fever
<i>Arditha</i>	Paralysis of muscles on one side of the face and neck	<i>Kaamala</i>	Jaundice/Hepatitis
<i>Arshas</i>	Piles	<i>Kaasa</i>	Cough
<i>Aruchi</i>	Loss of taste	<i>Kandu</i>	Itching
<i>Ashmari</i>	Stone in the urinary bladder	<i>Kantaroga</i>	Throat diseases
<i>Aasyavairsyा</i>	Bad taste in mouth	<i>Klama</i>	Weakness/Inertia
<i>Athisaara</i>	Diarrhoea	<i>Krumi</i>	Worms
<i>Basthi roga</i>	Diseases of the urinary bladder	<i>Kshatha</i>	Wound
<i>Bhangandara</i>	Fistula in ano	<i>Kshaya</i>	Degeneration of body tissues
<i>Bhrama</i>	Giddiness	<i>Kushta</i>	Various skin disorders
<i>Chakshu-vikaara /Netra roga</i>	Eye diseases	<i>Madaatyaya</i>	Intoxication due to alcohol
<i>Chardi</i>	Vomiting	<i>Mala bandha</i>	Constipation
<i>Daaha</i>	Burning sensation	<i>Manasanthaapa</i>	Mental anguish
<i>Dadru</i>	A kind of skin disorder	<i>Manoroga</i>	Mental diseases
<i>Danthavikara</i>	Diseases of the teeth	<i>Medaroga</i>	Obesity
<i>Durgandha</i>	Bad smell	<i>Minmina</i>	Nasal speech snuffer/one who speaks with nasal utterance

<i>Mooka</i>	Loss of speech	<i>Shwaasa</i>	Breathlessness/Asthama /Bronchitis
<i>Moorccha</i>	Loss of consciousness	<i>Siro-roga</i>	Disease of the head
<i>Moothraghaata</i>	Urinary disease	<i>Shotha</i>	Swelling
<i>Mukhadourgandhya</i>	Bad smell in the mouth and nose	<i>Srama</i>	Tiredness
<i>Mukharoga</i>	Diseases of the mouth	<i>Swarabhedha</i>	Defects in voice
<i>Mukhashosha</i>	Dryness of the mouth	<i>Tandra</i>	Lassitude, weariness
<i>Mukhavairasaya</i>	Bad taste in the mouth	<i>Tuni</i>	Painful disease affecting the urinary system
<i>Muthrakrucchra</i>	Painful discharge of urine	<i>Trushna</i>	Thirst
<i>Pandu</i>	Anaemia in general	<i>Udara</i>	Enlargement of the abdomen due to flatulence, fluids etc. Any morbid infection of the abdomen
<i>Peenasa, Prathisyaya</i>	Different stages of cold	<i>Unmaada</i>	Insanity
<i>Pleeharoga</i>	Disease of spleen	<i>Urakshatha</i>	Chest injury/Wound in the lungs
<i>Prameha</i>	Excessive discharge of urine	<i>Vaatha raktha</i>	Acute gout
<i>Pratuni</i>	A kind of disease in the urinary system	<i>Vaatha roga</i>	Vaatha predominant diseases
<i>Puya</i>	Pus	<i>Vibandha</i>	Constipation
<i>Raktha pittha</i>	Different types of bleeding diseases in general	<i>Visarpa</i>	Kind of skin disease/Ersipelas
<i>Raktha vikaara</i>	Blood related diseases	<i>Visha</i>	Poison
<i>Sangrahani</i>	Disease affecting the intestines	<i>Vrana</i>	Wound
<i>Shoola</i>	Pain	<i>Yoniroga</i>	Diseases affecting the (female) genitals
<i>Shosha</i>	Dryness, wasting away of dhaathus		
<i>Sukradosha</i>	Disease of semen		

Appendix III

The Source Material for this Book

Any book should have some authority, on the basis of which the text is written. Otherwise, it becomes necessary to prove its authenticity and we fail to establish its scientific basis. As the topic for this book is "The Ayurvedic Principles of Food and Nutrition" the source materials also would only be Ayurvedic texts. *Ayurveda* is a "shastra" (science). It is directly related to the life of human beings irrespective of whether they are healthy or diseased. This science - *Ayurveda* describes the methods, by which the healthy can stay healthy and the diseased can be rid of their disease. The principles of Food and Nutrition form an important part of such methods.

The first volume of this topic has already been published, in which some light has been thrown on the basic principles of *Ayurveda*. The book gives a clear picture of certain points, but some others are left doubtful. For eg. the question whether *Ayurveda* is a science?* Why is so much of weightage given to the *samhithas*? What does a *samhitha* actually mean? Why so much of importance is given to *Aapthapramaana* of *Aapthaas* (authoritative statements)? What are *sangrahaas* and *nighantus*? What is their necessity? How do we prove the statements in them? Can these be used in todays' modern age? It is natural that such questions would come to the mind of a reader who has a enthusiasm to learn more. Answering such questions with proper support and in a systematic way would itself be a topic for an independent book. Here we will give in brief, only about "shastra", "samhitha" and "nighantu", as this book has been compiled on the basis of these treatises.

What is Shaastra?

What is the definition of *shastra*? What is its usefulness and its importance? The word *Shaastra* has been defined and described in many ways.

1. *Shaasyathe anena ithi shaastram*
2. *Shishyathe anena ithi shaastram*
3. *Thasmath shaastram pramaanam the karyaakarya vyavasthithow*
4. *Tatwa abhedenā yat shaastram tath karyam na anya vidham*

* For a discussion on "The Scientific Basis of Indian Systems of Medicine" the reader is also referred to LSPSS Monograph No: 1 - "Local Health Tradition: An Introduction, Chapter III (pp 52-77).

5. *Hitha anu shaasana pathye shaasthram cha veda moolakam atho veda viruddhartham shaasthroktham karma santhyajeth, swabudhi rachithaihi shaastraihi pratharyeha cha balishaan*

Generally, this carries the sense of being - A sacred precept of rule, A Scriptural injunction or Science (material and spiritual science together)

Shastra maryada, shastra reethi, shastra marga, shastra prothipaaditha, shastra abhyaassa, shaastragya, shaastragyave, shastra tatwa are used singly it implies works of religion literature, or science in general, or treatises upon the arts. It is therefore customarily connected with some other words, as *Vedanta shastra, Vyaakarana shastra* etc.

Samhitaas

What is a "samhitha"? What is its use and how can we prove its authenticity?

1. *Samyak roopena hitha kaarinee*

2. *Samyak hitha vahaaha*

The word *samitha* would mean, that text or work which is supportive and (nutritive/nourishing) to *iha* and *para* - i.e. to this and the "other" world, both spiritually and physically. Such works can be written only by persons having "*divya drushti*" (divine vision), "*dhyaana chakshu tapaschakshu, gyaana chakshu*" (vision of knowledge and meditation). The main aim of such works is *jagat kalyan* or universal benefit.

They (i.e. *Samhitaakaaras*) were not interested in trivial and worldly objectives like selfishness and monetary benefits. So selfless was their motive, that some of *Rishis* have not even given any clear indication about their identity. These great people have studied the gross and subtle world around them deeply formulated independent principles, or studied the rules of creation and by classification and analysis, and having obtained full knowledge, have put down as texts in their own language, for the benefit of mankind. These texts are called as *Samhithaas*. The *Samhithaas* like that of *Charaka* and *Sushrutha* are the basic source material for all the other Ayurvedic texts.

The speciality of *samhithaas* are

1. Their acceptability
2. Their applicability to all times.
3. Certain vast and important subjects have been described very concisely and cryptically - this is of great practical advantage.

4. The principles are - *shaashwat* and *nitya* - i.e. eternal and applicable to all times.
5. Permission is given for independent thinking at practical levels.
6. Independence to incorporate changes in treatment, *dravyaguna* and *nidaana* (diagnostics) according to the contemporary needs.
7. There are descriptions about certain details which are applicable even today e.g. the identification of a *kuvaidya* and a *suvaidya* (i.e. quality of a physician), change in treatment according to whether the patient is rich or poor the examination of a student or a preceptor, methods of learning and teaching, reading a text, methods or debating and forming councils for discussing the *shaashtra*.
8. It has also been mentioned as to how one can know and understand the unspoken or untold matter also. i.e. we get information at three levels namely *tatwa* - *shaashtra* and *vyavahara* at basic principles, texts and practice.

Charaka Samitha

This is one of the well known *samithaas* available to us today. It has a very special place in treatment. There are descriptions of about 500 to 550 drugs. These drugs have been classified in a very scientific and clear cut manner, which seems to be no way inferior from the modern viewpoint. In the context of this text we can see a few of the food substances as examples.

Classification of Foods

The foods are classified in many ways:

I. Based on the viewpoint of creation

(i) *Sendriya* (with sense organs) - *chetana* (living).

(ii) *Nireendriya* (without sense organ) - *achetanam* (non-living)

Aahaara also can be of these two types *sendriya* e.g. animal or plant products and *nireendriya* e.g. salts and minerals.

II. Based on origin

Jaangama - Animal products

Audhbiddha - Vegetable products

Paarthiva - Mineral products.

III Based on the *pancha maha bhoothas* classification

1. *Paarthiva dravya*
2. *Aapya dravya*
3. *Aagneya dravya*
4. *Vaayavya dravya*
5. *Naabhasa dravya*

These refer to substances having a predominance of the respective *mahabhoothaas* in them.

These are the scientific classification of the creation as a whole. This can only be called a gross classification. A more detailed classification can be done in the following manner. For example the *Audbhiddha* or vegetable group is classified further as -

- (a) *Vanaspathi* - foods without apparent flowers.
- (b) *Vaanaspatha* - Those that fruit and flower for a long period of time.
- (c) *Oushadhi* - plants which dry after bearing fruits.
- (d) *Veerudh* - climbers and creepers which flower and fruit for many years.

This classification is the speciality of *Charaka*.

IV. Based on Action

Foods can also be classified into three types based on their action.

- (a) *Doshaprashanama* - pacifying the *doshaas*.
- (b) *Daathu pradooshana* - vitiating the body tissues.
- (c) *Swastha vruthakara* - maintaining health.

Description of the different parts (classification of the parts based on the usage). *Aahara dravyas* would mean various substances, in this manner. Some of the different *ahaara dravyas* according to the parts used are :-

1. *Moola* - Roots eg. Carrots, radish, ginger.

2. *Twacha* - Skin eg. Cinamon.
3. *Saara* - Extracts eg. Wheat extracts, (*Nityakundala satwa*).
4. *Niryaasa* - Exudates eg. Asafoetida.
5. *Naala* - Stem eg. Lotus stem.
6. *Swarasa* - Juice eg. Lime juice.
7. *Pallava* - Shoots eg. Lime shoots, tender leaves of drumstick tree.
8. *Kshaara* - Alkaline preparations eg. *Tilakshaaraa yavakshaara*
9. *Ksheera* - Milk not in use generaly - some times as *sleshmaghna*
10. *Phala* - All fruits
11. *Pushpa* - Flowers eg. Drumstick flowers, plantain flowers
12. *Bhasma* - Powders eg. The powders made from fried til and spices
13. *Thaila* - Oils - til oil
14. *Kantaka* - Thorns eg. Some varieties of brinjal
15. *Patra* - Leaves eg. All leafy vegetables
16. *Shunga* - Auxillary buds eg. *Shathavari*
17. *Kanda* - All tubers like potato
18. *Praroha* - Tendrills eg. *Vata praroha*

Dravyaas are classified into 50 types, based on the special properties e.g.: *Jeevaneeya*, *bruhmaneeya*, *lekhaneeya*, *bhedaneeya*, *samdhaneeya*, *deepaneeya*, *balya*, etc. A detailed description of this classification is available in 4th chapter of the *Suthra Sthaana* of *Charaka Samhitha*. Readers who are interested in knowing more can refer to the same. Similarly, there are classifications of the *dravyaas* based on their special action, which are mentioned here and there in the *samhithaas*.

V. Classification on the basis of wholesomeness

- eg. 1. Red variety of rice is extremely wholesome
2. Rice of the *kodo* variety is extremely unwholesome.

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VI. Twelve groups of food substances

1. *Shooka dhaanya*
2. *Shami dhaanya*
3. *Shaaka varga*
4. *Phala varga*
5. *Haritaka varga*
6. *Maamsa varga*
7. *Madya varga*
8. *Jala varga*
9. *Gorasa varga*
10. *Ikshu varga*
11. *Krutaanna varga*
12. *Aahaara upayogi dravya varga*

VII. Classification according to the action on *Doshaas*

1. *Vaathaavjayan varga*
2. *Pittaavajayan varga*
3. *Sleshmaavajayan varga*
4. *Vaatha vardhan varga*
5. *Pitta vardhan varga*
6. *Sleshma vardhan varga*

VIII. According to the Therapeutic Actions

1. *Rasayanadravya* eg. Milk, ghee
2. *Vaajeekarana* eg. Black gram, eggs

3. Divyoshadhi eg. Aamlaki

A detailed study of the *Charaka Samhitha* gives these eg. By seeing this list no one can doubt the scientific basis of this text and the method of classification.

Sushrutha Samhitha

Sushrutha samhitha has divided the food substances into two major groups viz. *Jala* and *Dhaanya Varga*

Jala Varga has been subdivided into ten groups - *Paneeyavarga*, *Ksheeravarga*, *Dadhivarga*, *Takra varga*, *Ghruthavarga*, *Thailavarga*, *Madhvarga*, *Ikshuvarga*, *Madhyavarga* and *Moothravarga*

Dhaanya Varga has also been subdivided into ten groups - *Shaali dhaanya*, *Shooka dhaanya*, *Shimbi dhaanya*, *Maamsavarga*, *Bhakshya varga*, *Phala varga*, *Shaaka varga*, *Lavana varga*, *Krutaanna varga* and *Anupaana varga*.

In this way, *Charaka* and *Sushrutha Samhithas* have more or less given similar classifications. There are a few differences due to some *upavargas*. Yet there is one truth which is obvious and that is, it is unlikely that one can find any science other than *Ayurveda*, where one can find such extensive and explanatory literature. These *vargas*, their *upa vargas* (sub categories), their qualities actions, therapeutic use etc are a vast subject.

Nighantus

We have thus seen the example of *Samhithaas*, we can now see the *nighantus*. *Nighantu* is known from olden days itself as the compilation of the names of the different drugs. The list of words used in *Vedas* is called a *nighantu*. In the explanation (*Nirukthi*) of *Yaskaacharya* the word "nighantu" is explained as a 'shabda kosha' i.e. dictionary. As *Ayurveda* is also coming under the group of *Vedas*, the words (names of drugs) in the texts of *Ayurveda* are called 'ausadhi nighantu'. Among all the *nighantus*, *Dhanvantari nighantu* is the most ancient. This has been dealt with in the "Local Health Traditions : An Introduction". The *nighantus* available today are as follows:

1. *Dhanvantari Nighantu* 2. *Madanapaala Nighantu* 3. *Raja nighantu* 4. *Kaiyadeva nighantu* 5. *Bhaavaprakaasha Nighantu* 6. *Amarakosha* 7. *Shabdakalpadruma* 8. *Vaachaspathyaabhidhaana* 9. *Medini kosha* 10. *Dravyagunashathaka*.

There are also other works in local languages in different regions.

The importance of a *nigantu* for a *Vaidya* is brought out in an ancient saying - as follows.

*Nighantuna vinaa vaidyo vidwaan vyakarnovinaa
Vinaabhyasena dhaanushkastrayo haasyayasya bhaajana*

A physician without the knowledge of *nighantus*, a scholar without the knowledge of grammar and an archer out of practice - are a laughing stock of the world.

An effort has always been made to give a complete and scientific solution for every problem that emerges at each point of time. This can be understood when one reads the *nighantu* from the begining till the end. *Charaka Samhitha* says, "Pareekshya karino hi kushala bavanti". i.e. "It is only those who test the knowledge obtained from texts with their practical experience who benefit from the *shaastras*". Thus, these works pass the test of being writings, which cater to the contemporary needs/requirements. This alone is sufficient to prove its scientific basis. So we consider the authors of these *nighantus* as "Apthas", and their words as authority. One thing is sure that where there is no blind following of the past and there is a live scientific intellect, there can be no difference of opinion. But in this state one should resort to perception. One should use ones unpredjudiced intellect and experience and debate over the *shaastras* and only then take a decission.

Bhaavaprakaasha Nighantu

This *nighantu* is comparitively a more recent one (1550 A.D.). By reading the book in full, some points become clear to us. It is not just a compilation of the newer substances in use, but some descriptions of newer substances are also found from the *Aayurvedic* view point . This work has all the eight *angaas* of *Aayurveda*. There are totally 24 important *vargas* in this text. In all of them 426 drugs are described. The *vargas* relating to ahaara are as follows:

- *Aamradi varga, dhaanya varga, shaaka varga, maamsa varga, kruttana varga, vaari varga, dugda varga, dadhi varga, takra varga, navaneeta varga, grutha varga, thaila varga, sandhana varga, madhu varga, ikshu varga, anekaarthra varga.*

Importance / Speciality of *Bhaavaprakaasha Nighantu*

1. There are descriptions of substances not mentioned in earlier *nighantus*, eg. *Kharjoora* (dates), *pinda karjoora*, (pine apple), *dugdhamra* (mango pulp with milk) etc
2. The detailed descriptions of diagnosis, signs and symptoms and treatment of newer diseases are found eg. *Phirang* (Syphillis).

The classification of food substances in the general classification of substances, is of significant importance. In this humble attempt, we have, to a great extent taken *Bhaava Prakasha* as our source material, and this is undoubtedly the best and most scientific. As the newer diseases and substances have been dealt with in detail, there will not be any necessity to refer to any other book. This is our opinion out of experience.

INDEX

How to use this Index

To find out the properties of any food substance you should know its - common name or Sanskrit name or its systematic botanical name. For example, if you wish to know the properties of Rice - in this index, against rice there is the number 1, indicating that this is entry number 1 in the tables. Similarly the number 1 will be found against *Tandula* (Sanskrit name of rice) and *Oryza sativa* (the technical botanical name of rice).

The common names are given in normal letters, the botanical names are in italics, and the Sanskrit names are in bold italics. The section headings and sub-section headings are in capitals.

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